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The Minister—Dreamer, Architect, Builder

F. E. DAVISON

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The Student Pastor And His Church

O. L. SHELTON

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The Protestant Reformation—Its Meaning For Today

STANLEY I. STUBER

☆

OCTOBER 1953

☆

Price 20 Cents

October, 1953

Vol. 35 No. 9

WORLD CALL

International Magazine for Disciples of Christ

The Cover

The photograph on this month's cover of a young family going into the church is by Eva Luoma of Cove Station, Weirton, W. Va. An emphasis of this issue is upon the local church program. L. A. Hass writes of a rural church program. F. E. Davison reveals the pastor as one who dreams and plans and builds for the church. Louise Moseley tells of church cooperation in a Spanish-speaking congregation. W. J. Jarman writes of the church as a center for discussion. Stanley Stuber interprets the Protestant Reformation in terms of today. Dean Shelton writes of the ministry of the student pastor to the church. Other articles are concerned with the outreach of the church. The church is central.

Hidden Answers

1. What are some basic principles which should be followed by a study group?
2. Who wrote *Christian Unity Is Our Business?*
3. What are "unmarried" values?
4. What took place not long ago in Winslow, Indiana?
5. What are some of the differences that highways have made to Hazel Green?
6. Who is Pablo Cotto and why is his work important?
7. What is the symbol of the 1953-54 emphasis on world missions?

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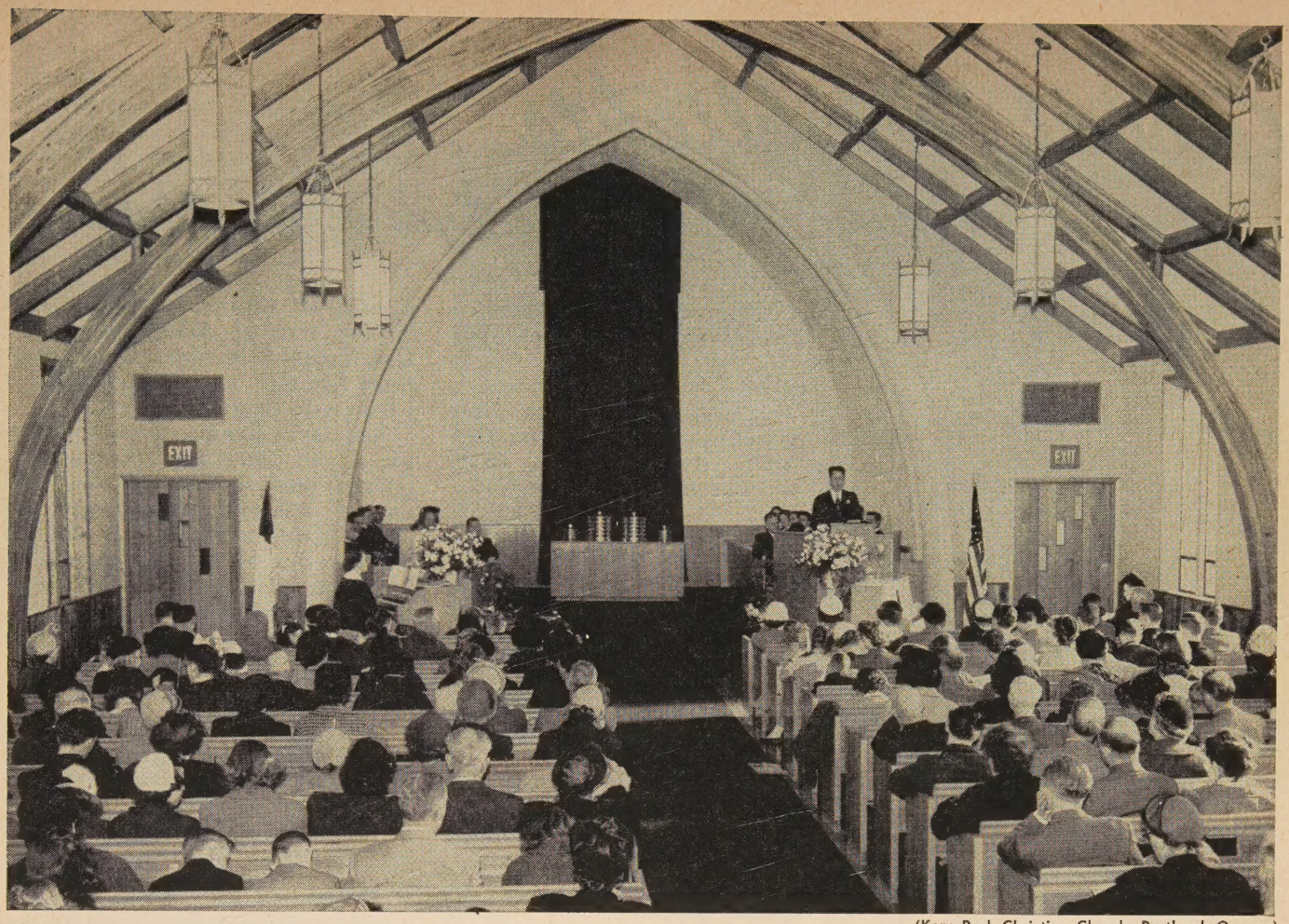

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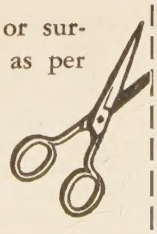

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Global Highlights

News of the World Through the Eyes of the Church

Disciples Chaplain Died in Prison Camp, Army Reports

INDIANAPOLIS, IND.—Chaplain (Major) Wayne Henry Burdue, who was captured by the Communist forces in Korea on Nov. 30, 1950, died in a prison camp in July, 1951, according to a report received by Mrs. Burdue from the War Department in June, 1953.

Chaplain Burdue

Since his capture in 1950, the only word from Chaplain Burdue was a letter written to his wife in February, 1951, which she received the next July. In this letter he stated that he was in good health but asked that food packages be sent him. Chaplain Burdue continued to be listed as missing in action until June, 1953, when his death was reported by the first group of American prisoners of war repatriated in Korea.

Major Burdue was born on Aug. 13, 1911, in Ceylon Junction, Ohio. A graduate of Bethany College, Bethany, W. Va., and Western Reserve University, Cleveland, Ohio, he served several Disciples of Christ churches in Ohio, including pastorates in Southington, Newton Falls, Hanoverton, Morristown, Breaksville and North Royalton.

He was commissioned as a chaplain in 1942 and served various installations and units in the United States and Europe during World War II. In March, 1950, he was assigned to an Engineer Combat Battalion which was transferred to the Far East Command in September, 1950.

Chaplain Burdue's wife and son are living at 6706 Wildaire Road, Tacoma 9, Washington.

U.S. Seminary Scholarships Go to 40 Foreign Students

NEW YORK. (RNS).—Forty young Christians from 14 foreign countries will spend the 1953-54 academic year at 29 Protestant theological seminaries and graduate schools of religion in various parts of the U.S. under the sponsorship of the Ecumenical Scholarship Exchange program.

The 40 young men and women who will study at institutions from Maine to California come from Ceylon, India, the Philippines, Egypt and the European continent.

Church Membership in U.S. Reaches All-time High

NEW YORK.—Church membership in the U.S.A. reached the all-time high of 92,277,129 in 1952. This represents a gain of 3,604,124 over the previous year, and an unprecedented growth rate of 4.1 per cent—outstripping the population increase by two and a half times.

These figures, reported in the 1953 *Yearbook of American Churches* published Sept. 14 by the National Council of Churches, indicate that 59 per cent of Americans in the Continental U.S.—about three out of every five men, women and children—belong to religious bodies.

Benson Y. Landis, associate director of the Council's department of research and survey, said the 1952 increase was more than double the annual gain during the past decade, "accelerating an upward trend that has been maintained in this country for the past 100 years."

CWS Aids Victims of Greek Earthquakes

NEW YORK.—Within 24 hours after receiving its first calls for aid from the earthquake-shattered Ionian Islands of Greece, Church World Service was distributing emergency sup-

Disciple Named a "Rural Pastor of the Year"

—RNS Photo

A Disciples of Christ minister was among the clergymen chosen as Rural Pastors of the Year in each of thirteen southern states by the Progressive Farmer magazine, Birmingham, Ala., and the Candler School of Theology at Emory University, Atlanta. Chosen was Edgar S. Sielert, Calumet, Okla., shown at extreme right. Others in the photo are, left to right: The Rev. G. Ross Freeman, director of Emory's Town and Country Development program; the Rev. Charles G. Hamilton, Protestant Episcopal; the Rev. J. M. McKnight, Presbyterian; the Rev. H. Revere Cook, Church of God; the Rev. S. G. Rogers, Baptist; Mr. Sielert, and the Rev. Victor G. Schmidtzinsky, Roman Catholic. Seated is the Rev. (Mrs.) C. O. Newell, Methodist, the only woman minister chosen this year. She is shown holding a copy of the Progressive Farmer.

plies to the disaster victims on behalf of American church people.

Dr. Wayland Zwayer, CWS associate executive director, announced that this immediate action among the stricken islanders was made possible by diverting to the emergency area CWS supplies en route through the Mediterranean to other needy countries.

Initial relief materials included clothing and bedding, dried milk, family food parcels, flour, lard and rice; also a sum of $5,000, a gift of the Protestant Episcopal Church, was cabled to the World Council of Churches office in Geneva, Switzerland, for immediate use in the shock-ravaged area.

Formation of Texas Church Council Completed

SAN ANTONIO, TEX. (RNS).—The newly formed Texas Council of Churches opened its offices on Sept. 1. Eleven denominations with churches having an aggregate membership of 1,100,000 in Texas are represented in the State Council which is headed by M. E. Sadler, Disciples of Christ leader, and president of Texas Christian University, Fort Worth.

Organization of the Texas Council, the 41st such group in the nation, has been in process since early in 1951.

Ruling Permits Philippine Teachers to Teach Religion

MANILA. (RNS).—The Philippine Secretary of Justice ruled here that public school teachers may teach religion outside of school hours and off school premises.

The ruling reversed a 52-year-old policy laid down by American educators in the Philippines which discouraged public school teachers from teaching religion anywhere at any time.

In the same ruling, the Justice Secretary sanctioned the holding of religious instruction classes during regular school hours, in public school buildings, by church appointed teachers. Students attending these classes must have the consent of their parents.

World Council Marks Fifth Anniversary

NEW YORK. (RNS).—The World Council of Churches marked the fifth anniversary of its founding, with churches in many countries noting the event.

Virtually all major denominations in this country are members of the world body which was officially constituted at Amsterdam, the Netherlands, on Aug. 23, 1948.

The World Council, which now comprises 161 Protestant and Orthodox communions over the globe, has its headquarters at Geneva, Switzerland.

The second Assembly of the World Council is scheduled for August, 1954, at Evanston, Ill. It will bring together delegates from member bodies throughout the world.

Disciples Launch Abundant Life Program

—Photo by C. R. Dawson

Mr. and Mrs. Samuel Maqbul-Masih, Indian Christian leaders, renew acquaintance with Dr. Frank Laubach, world famous literacy expert. The Masihs were present at an informal speaking appearance of Dr. Laubach at Missions Building, Indianapolis, Ind. They are now working with The United Christian Missionary Society and University Christian Church, Seattle, Wash., in a missionary enterprise called the Abundant Life Program. They are, in their native India, doing much the same work for which the Christian world honors Dr. Laubach. The Masihs head a five-man team doing teaching and giving agricultural, health and sanitation instruction. Also they are working in evangelizing the Indian people in the area for which they are to be responsible.

Churches Increase Building Program

WASHINGTON, D. C. (RNS).—American churches will erect $450,000,000 worth of new buildings this year, the Departments of Commerce and Labor predicted here. This will represent an increase of $51,000,000, or 12.8 per cent, over the total recorded in 1952, the agencies said.

Two More World Assemblies To Be Convened in U.S.

NEW YORK.—Methodist and Lutheran World organizations plan to meet in the U. S. during 1956 and 1957, it has been announced recently.

The ninth session of the World Methodist Council will be held at Lake Junaluska, N. C., in September, 1956. The 1957 Plenary Assembly of the Lutheran World Federation also will be held in the U.S., the exact date and location of the meeting to be decided later.

South Indian Churches Back Land Distribution Movement

KOTTAYAM, INDIA. (RNS).—Leaders of several South Indian "indigenous" churches joined here in calling upon Christians throughout Kerala to cooperate in the Bhoodan Yagna movement aimed at promoting wider distribution of arable acreage among the landless poor.

Unusual significance was attached to the action here because Kerala (the South India coastal strip including the fertile Malabar and Travancore-Cochin districts) has a large concentration of Communists and because the call was signed by the heads of churches owning large tracts of Kerala's most productive land.

The joint statement is regarded, therefore, as an effort to achieve by voluntary action what the Commun-

ists seek through revolutionary violence.

Contributions to Religious Organizations Reach New High

WASHINGTON, D.C. (RNS).—Americans last year contributed $1,296,000,000, an all-time record, to religious organizations, the Department of Commerce reported.

The church contributions were $90,000,000 more than in 1951, a gain of almost 7½ per cent.

Total contributions to religious and welfare activities were $2,148,000,000, an increase of 9½ per cent over the previous record of $1,963,000,000 in 1951.

New Refugee Bill Will Admit 217,000

WASHINGTON, D. C. (RNS).—Religious leaders who had strongly supported President Eisenhower's proposal to admit 240,000 refugees into the United States have won only a partial victory in the final version of the bill passed by Congress.

The measure authorizes the admission of 217,000 refugees and other special non-quota immigrants.

But it contains so many restrictions, observers here say, that recent refugees from Iron Curtain lands will find it difficult to qualify for visas.

Church Families Camp Together

INDIANAPOLIS, IND. (RNS).—Grandparents, parents and children of Third Christian Church here camped together for a weekend. Sixty-five persons from the church, 21 family groups—went to the YMCA Camp Bedford in southern Indiana for several days of living together and learning to make Christian homes.

Leaders of the experimental camp included Mrs. Clarence Hamilton, of Oberlin, Ohio, author of *Doorway to Happiness* and *Our Children and God,* and a contributing editor of WORLD CALL, and Donald West, an executive secretary in the division of foreign missions of The United Christian Missionary Society.

Special Days

Oct. 4—World-wide Communion Sunday
Oct. 11-18—Week of the Ministry
Oct. 18—Laymen's Sunday
Oct. 25—World Order Sunday
Oct. 25-Nov. 1—Christian Literature Week

1,943 C. O.'s Performing Alternative Civilian Service

WASHINGTON, D. C. (RNS).—Out of 1,943 conscientious objectors who are now engaged in performing alternative civilian service and have answered a questionnaire on their religious affiliation, 1,454 are Mennonites or Amish, the National Service Board for Religious Objectors said here recently.

N.S.B.R.O. listed the Church of the Brethren as next in number of objectors, with 178. The Old German Baptist Brethren have sent 62 men into alternative service.

The Society of Friends has 42 objectors; the Churches of Christ, 33; Jehovah's Witnesses, 33; Church of God, 20, and River Brethren, 17.

Major communions have only a few objectors. Disciples of Christ had one answering the questionnaire. There were no Jews or Roman Catholics listed.

Beneath the Spire

EDGAR MARVIN REESE, elder of National City Christian Church, Washington, D. C., is chief regional field auditor for the Institute of Inter - American Affairs in Brazil, Uruguay and Paraguay, with headquarters in Rio de Janeiro . . . born at Coldwater, Mo., he later resided at Cape Girardeau, Mo., while in school . . . attended Geo. Washington U., Benj. Franklin School of Accounting, and received law degree from Southeastern U. in 1940 . . . in 1922 married Bess Effler; they pioneered in work of Takoma Park Church in D. C. . . . in Rio, he has taught church school in Union Church, while she has directed religious education; she is former president and secretary of Capital Area C.W.F.

Mr. Reese

* * *

MRS. MARY HOLLOWAY (EVANS) PARKER is enthusiastic member of First Christian Church, Portland, Ore. . . . born 1896 at Cheneyville, Ind., she attended school in Indiana and Oregon, taught school at various places in Oregon . . . her husband, Cyrus Jury Parker, died in 1927; their children are: Ralph E., and Dorothy of Portland and Mrs. H. T. Simonson of Seattle . . . Woman's Council treasurer for many years, she is a trustee and member building committee of Portland church . . . sponsors Mrs. Ned Roberts as living-link missionary in Belgian Congo; trustee of National Benevolent Association . . . president Portland Wire and Iron Works, vice-president Portland Wire and Steel Warehouse Co. . . . serves on boards of Camp Fire Girls Council and U. S. National Bank student loan fund.

Mrs. Parker

* * *

BURRUS W. THOMAS, native Kansas minister, now pastor of First Church, Colby, Kan., is fourth son of 10 children of Rev. and Mrs. W. I. Thomas; all children and mother still living . . . graduate of Cotner College, 1923, with additional studies at Iliff Seminary and Phillips U. . . . in 1920 married Marie Freeland (A.B., B. Mus., Cotner); son, David F., Air Force Captain in Japan; son, Robert I., pastor, Cumberland Community Church near Wichita; daughter, Mrs. Marjorie Kadlub, was first editor of *Vision* . . . previous pastorates were Augusta, Kan., seven years and St. Francis, Kan., 20 years; Army Chaplain two years in World War II . . . president Kansas Convention 1948; has held many offices in district and county ministerial groups . . . recreation includes reading, sports and woodworking.

Mr. Thomas

—BELL RINGER

WORLD CALL

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A Church Coming Into Its Own

THE vitality of the Christian movement in India and its awareness of the problems and opportunities which confront it are illustrated in plans announced for the triennial conference of the National Christian Council of India to be held in Guntur early in November. The plans reveal also the shift from the idea of a foreign missionary enterprise directed from abroad to the reality of a self-directing church arising out of the life of the people of the land.

The National Christian Council brings together representatives from the various Protestant church bodies of India. These bodies are in various stages of development from the mission church of the past to the church of the people which is the concept of today. Accordingly, it is expected that at Guntur the Council will be concerned that its own representation shall come increasingly from the churches of the land. There is no disposition to minimize the missionary or the mission board, but only to insure that emphasis is given to the responsibility of the churches of India. It is therefore proposed by Council leaders that "mission boards might be asked to consider whether their representation on the Council might be secured through missionaries nominated by the church with which they are integrated and associated."

This evidence of a purpose on the part of Indian Christians to accept increased responsibility for the work of the church is all to the good. It indicates a sense of coming of age rather than a seeking after authority and position. It should be noted too that missionaries generally share the conviction that transfer of directive responsibility must be made from foreign to Indian hands. As a matter of fact, the transfer has been in process for some time and has proceeded far more rapidly than the casual reader or hurried visitor would assume.

THIS does not mean at all that the day of missions and of missionaries is past. Indian Christians are the first to plead that more missionaries are needed and wanted. But they suggest that these come, not as directors of the program of the church, but as comrades and colleagues in the fellowship of the Christian mission. They ask too that these associates from abroad possess particular skills which will enable them to supplement their own work.

The wisdom of leaders of the National Christian Council of India is illustrated in the theme chosen for the November meeting in Guntur—"The Church in the Changing World." This theme is not to be merely a sort of noble motto for the meeting. Three preparatory commissions have been engaged in studies of issues which the church faces in the present period of adjustment to the new era which has come to India.

One of these is the Commission on the Pattern of Christian Work in India. It will deal with the very live issue of the relations of churches and missions with the government and will report on the future policy of foreign missions in India. Since there is in India so much political opposition to what some call the "proselytizing activities of some foreign missions," we assume that the Guntur assembly will advise that the work of evangelizing in new areas should become primarily the responsibility of Indian Christians. Many other problems of day-to-day strategy will doubtless arise out of the report of this commission.

PARTICULARLY related to the life of the new and changing India of today will be the report of the Commission on the Christian Concern for Social Justice. The church in India is aware of the importance of the contribution it can make in this field. It is not a church apart from life, but is genuinely concerned with the welfare of human beings. It feels that it has a contribution to make in this area and is determined to be true to its trust. The church in India cannot be accused of lack of concern for what happens to human beings.

A third preparatory commission will report at Guntur on the Life and Witness of the Local Church. This discussion will be particularly important in view of new responsibilities for the direction of the work of the church being placed on the Indian Christians. All the other issues and concerns of Christians, in India as elsewhere, come to the local church for practical expression.

All in all, we have reason to be encouraged over the vitality of the church in India and with the ability and wisdom of its leaders. It is a church that is coming into its own.

Editorial Correspondence from Great Britain

NOTE: The editor of World Call *returned recently from four weeks in Europe which took him to Great Britain, Germany, the Netherlands and Switzerland, where he attended an enlarged meeting of the executive committee of the World Council of Churches, held at the Ecumenical Institute at Celigny, near Geneva.*

NO visitor to Great Britain this past summer who had been there on other occasions since the end of the war could fail to note an upsurge in the spirit of the people. Whether it was due to a psychological lift given by colorful events associated with the coronation, or to the genuine though slight improvement in the economic situation, or to a combination of these and other circumstances, there was no mistaking the fact that the outlook of the people was more sanely hopeful than at any time since the war. The immediate period of exultation which I observed in 1945 following VE-Day was no exception, for I have deliberately referred to a *sanely* hopeful outlook and not a celebration mood.

Certainly, no people deserve a hopeful outlook more than the British. Facing destruction of property and crippling of industry, as well as terrible loss in life and limb, which most Americans forget or never understood, these people have demonstrated since the war a dogged, unheralded courage not one whit less to be admired than that recorded at Dunkirk. With little grumbling and with rare understanding, they continued after the war's end a rationing far more rigorous than their American comrades ever dreamed of in the darkest days of conflict. They have worked for only slightly increased compensation in the face of increased costs of living, and they have seemed to understand, as in few if any other countries, that their future as individuals depended primarily on their contribution as individuals to the soundness of the nation's economy.

WITH much of their industrial machinery tragically obsolete, they knew that new machinery and the things it might produce and enable them to buy for their own well-being and comfort could come only as they produced more than they used. It was a hard decision to make, especially in a democracy, but the British people made that decision and tightened their belts and went to work. They still have far to go, but they have made measurable progress and it is good to observe more of light and color in their streets and more of the light of hope in their eyes. It is good to note also that, with all their rationing and "austerities," they have maintained a high regard for human welfare. Special consideration has been given to children, the ill and unfortunate. Standards of physical well-being and general health have never been higher. Luxuries have been lacking but the necessities of life available on a fair basis. To have accomplished this through war and the stresses of the postwar period is a tribute both to British character and to the democratic way of life.

ASSOCIATION with churches and church leaders was necessarily limited in an eight-day period in the British Isles. Even so, that brief stay included nearly two days at the opening of the annual conference of the Churches of Christ in Great Britain; an unusual ecumenical service in London's Church House Chapel, Westminster; preaching in a Glasgow church after a sleepless night within twenty hours after leaving New York; and many conversations with ministers, church editors, executives and laymen.

THE British Churches of Christ held their annual conference in London in the Bloomsbury Central Baptist Church. Saturday afternoon and evening were given to registration, the opening tea, and meetings of committees. The atmosphere was one of friendly warmth as delegates renewed acquaintances kept up through the years and met new friends. Among those present were former fraternal delegates from Britain to assemblies of the International Convention of Disciples of Christ—all asking about friends made in America. I heard also many reports of appreciation for the visits of this year's fraternal delegates from the U.S.A., Dr. and Mrs. G. Edwin Osborn of Enid, Oklahoma.

Three days earlier, the Osborns had been among the thirty people who participated in the presentation to Miss Ruth Rouse of the diploma and hood of the honorary degree of Litt.D. conferred on her by Culver-Stockton College at Portland in July. Church House, just beyond Westminster Abbey, is the center of most of the work of the Church of England. Its lovely chapel was an appropriate place for this service in which Americans and British of free church and state church joined in honoring this gifted daughter of the Church of England who has just completed the editing of the World Council's *Ecumenical History.* The preparation of this unprecedented volume by scholars of many churches and nations was made possible by contributions of Disciples of Christ through the Ecumenical Institute. Principal James Gray of Overdale College and J. L. Colver, secretary of the British Churches of Christ, were present for the service. Canon John McLeod Campbell of Church House Chapel and the Bishop of Chichester offered prayers for the ecumenical movement, the *History,* the Disciples of Christ and Culver-Stockton College.

ON Sunday morning of the Conference I heard Principal Gray preach in Bloomsbury Central Baptist Church a particularly helpful sermon. In the evening I heard him—in a service broadcast over BBC—bring a deeply moving message dealing with the central issues of the Christian gospel. Listening in, I felt myself wishing that only a small fraction of the "religious" broadcasts I hear in the U.S.A. might deal as simply, as convincingly and as soundly with the heart of the Christian religion as did James Gray in this quiet broadcast.

—*George Walker Buckner, Jr.*

—Photo by Lee M. Weaver

Dr. Davison, seated at his desk, confers with the members of his planning committee at First church, South Bend, Indiana.

The Minister—Dreamer, Architect, Builder

By FRANK E. DAVISON*

THE local church that has no plans has no future. It is equally true that the church which spends all its time drawing blueprints will never experience progress. There needs to be a sense of balance which enables a church to plan its work and then work its plans. Each year presents new opportunities and lays upon the local church the responsibility of charting its course and setting its sails.

The minister is the key man in planning a program for any church. Lay leaders have an important role to play and they will be able to make a valuable contribution to the program, but the minister must be the dreamer, the architect and the builder. This does not mean that he is to be a dictator. It does mean that he should be the creative leader of his people.

The fields of program planning are many and varied. It is not my assignment here to deal with the details of church planning. I would like to stab ministers and church leaders wide awake to their responsibilities and opportunities.

National and state leaders will furnish valuable helps, but these helps are often left unopened on the minister's desk. No church will want to accept *in toto* "boiler plate" plans handed down from some secretary's office. However, most of these plans have been tested in the crucible of experience and have been wrought out on the anvil of cooperative thinking. Certainly such suggestions are too valuable to be thrown in the wastebasket or allowed to be covered up by the pastor's unanswered mail.

These important fields of church planning include not merely church finances and Christian stewardship. There are those imperative fields of evangelism, Christian education, world outreach, family development, growth in worship, social action, ecumenical participation, and other subjects which deal more definitely with local needs.

Group Responsibility Plan

Suppose a church of five hundred members faces the necessity of building plans for ten different fields of church endeavor. If the entire membership could be divided into ten groups and each group assigned to one field to study and explore, what would be the result? I do not know that any church has ever tried such a plan. However, if fifty persons realized that they alone were responsible for the advancement of some certain phase of the church's work, such a responsibility might awaken sleeping church members from their lethargy.

Perhaps fifty persons constitute too large a group to do much effective planning. The original plans have to be worked out with a small committee and then passed on to a larger enlisted group. Smaller churches would

*Dr. Davison is pastor of First Christian Church, South Bend, Indiana. He is a past president of the International Convention of Disciples of Christ.

make further adaptations in the approach, but plan they must!

Whether it is a small committee or a large one to which the study of evangelism is assigned, certain questions loom before that committee. First, the committee will ascertain how many persons are now listed on the responsibility list of their church and also seek out ways by which that list can be enlarged. Then comes the question of what plan is to be used this year to cultivate these persons and interest them in certain phases of the church's work.

Training Program Would Be Set Up

After this there would follow the setting up of a program of training in order to acquaint these prospects with the ideas and ideals for which the church stands—the meaning of church membership. There would also be the final step of working these plans. People will have to be found who are capable and willing to become ambassadors of the gospel—God's instruments for the saving of souls.

The field of Christian stewardship must be faced, not merely with a knowledge of the financial needs of the church, but also with a knowledge of God's will and purpose to develop worthy stewards. Not all churches will use the same stewardship plans, but they will all have the same divine objective. However, these objectives will never be discovered unless church leaders sit down together and do some constructive planning.

Similar approaches will be made by the planning committee to every phase of church life. The overall committee must also face the necessity of correlating the plans so that they are fitly joined together. Tragedy strikes any church when some members are working on certain plans without knowledge or regard for the plans of other groups in the same church.

Minister Is Key Man

But as I have said, the minister is the key man in the program planning of the church. He is the dreamer, the architect and the builder.

The minister is a dreamer because in his fellowship with God through study, prayer and meditation he will dream dreams and see visions. The dreamer has an important place in kingdom building. Jesus was a dreamer. He envisioned the task needed to be done. It was then that he called together a planning committee of twelve and talked with them about the Kingdom of God. Later the committee was enlarged to seventy.

Peter was apparently made chairman of the department of evangelism. As a result of careful planning guided by the Holy Spirit, the church came into being on the day of Pentecost. It was supported by three thousand souls. Judas was made chairman of the department of stewardship, and like many other finance chairmen he "flunked out" on the job.

The minister is an architect. The architect draws plans but he submits those plans to a building committee. He stands ready to make such changes as seem wise and necessary after careful cooperative thinking. The dreams of the minister will have to be put in some form of blueprint before even a planning committee is called. He must then be willing to lay his blueprint on the table for examination and criticism.

Wisdom and Tact Necessary

If some member of the committee wants to make an impossible change, the architect must be wise enough (and diplomatic enough) to show why that change could not be made. In fact, if the minister is gifted in diplomacy, he will so guide the meeting that the committee may go away feeling that they were the architects—the source of all plans and programs adopted.

The minister also is a builder. He is the general contractor and overseer of the total program. Sometimes the minister gets the idea that he is the entire crew and tries to do all the work himself. His people are perfectly willing to let him do the work, but usually he spends his time with "anise and cummin" and neglects the larger job of supervision. It is quite true that we build for eternity, but there are some nails that must be driven today and tomorrow and the next day. Eternity will become a more glorious reality when we plan well our work for the present.

Pastor Should Set Example

There are certain fields in which the minister must set the example. It is not likely that the planning committee will outline his preaching program, although they may make some valuable suggestions. When the minister is able to say "Here is my preaching program for the year or for a season," the planning committee is likely to give more heed to his call for total church planning. The minister who talks long and loud about what the church school or the official board should do must be able to answer when someone asks, "What is your preaching program?"

For many years it has been my practice to spend a part of my vacation time working on my preaching program. Before September, I am ready to publish my sermon subjects (and the object of each) for the coming year. Often I am asked what I do when something unexpected comes along. Sometimes it is a great protection to say to those who would intrude, "The preaching program has been announced and must be followed." However, when occasion demands, the program is changed to fit the needs of the congregation. During this past year there were perhaps three or four Sundays on which such changes were made.

Plans Must Be Kept Fluid

Plans and programs worked out for a congregation must always be kept fluid but not so fluid that they will all wash away. The program will need to be reviewed and appraised from time to time. Changes will need to be made and the minister must be willing to temper the wind to the shorn lambs. Changing the figure of speech, one might say that when the course has been charted, it is the minister's main duty to keep his hand upon the helm and "Sail On!"

It is then that the dreamer will see his dreams realized, and that the architect will glorify his blueprints, and that the builder will build for time and eternity.

—Photo by C. R. Dawson

The symbol of the 1953-54 world missions emphasis dominated the Foreign Division booth at Portland, Oregon.

The Church Is Mission

The Mission Is to the Whole World
The Mission Is Given to the Whole Church
Every Christian Is a Missionary

By VIRGIL A. SLY*

THE symbol of the 1953-54 emphasis on world missions of Disciples of Christ shows the cross, the shepherd's staff and the sandals—the marks of the apostles who were sent out from town to town, the marks of the church on the move. The call to mission is the call to the church to keep the missionary purpose at the heart of its life—the sandals and staff in the service of the Cross.

The Council of Agencies of Disciples of Christ has designated the missionary year of 1953-54 as the year in which special emphasis is to be given to evangelism and world missions.

It is extremely fortunate that the Council of Agencies chose this particular year for its outreach emphasis on world missions. The Protestant forces of America under the leadership of the Foreign Division of the National Council of Churches are being called to review, study and interpret anew the world missionary enterprise.

The emphasis on world missions comes at a very crucial time. It comes with a challenge to the church of today—a challenge to reach outside its own life and make a united witness to the world. The church, if it is Christ's church, exists not to maintain itself and its own life but to reach out and make an impact on the whole world.

This means a revolution in much of the life and program of the church. As we move forward in this emphasis we will see most clearly our common responsibility to redeem and transform our world through our common witness of the redeeming love of our Savior, Jesus Christ.

*Dr. Sly is chairman of the foreign division of The United Christian Missionary Society.

The Church Is Mission

The International Missionary Conference which met in Willingen, Germany, in July, 1952, centered upon the missionary obligation of the church. It pointed up the fact that "there is no participation in Christ without participation in his missions to the world." It observed that missionary obligation is not a deduction but a reflex of faith, that "God sends forth the church to carry out his work to the ends of the earth, to all nations and to the end of time." Therefore, the church does not *have* missions, but *is* mission. It exists for one purpose—to be completely obedient to its Lord. The church is the instrument of the global thrust of God. The church is mission.

The Mission Is Given to the Whole Church

No part of the church's life can escape the missionary obligation and no part of the church can undertake this universal mission in isolation from the rest of the church. No one of the three words, *church, unity* and *mission,* can be understood without the other two.

The Mission Is to the Whole World

All men are part of God's creation and all are included in the great purposes effected on Calvary. The church cannot rest in its global task until its witness has been carried to the uttermost part and to all in every part.

Every Christian Is a Missionary

When a person is called to become a Christian, he is at the same time called to a particular service in the mission of the church. The Christian is thrust into the world to serve his Lord there. The Christian is therefore called to obey his Lord in his daily work. He must be awake to every opportunity to proclaim Jesus Christ and to be a missionary, a witness to His people.

Our Call to Mission

The world mission of Jesus Christ moves forward through the devotion, consecration and sacrifice of the workers—missionary and national—around the world. These in turn are backed by the stewardship of the churches in the United States and Canada who have caught the vision of the whole mission. However challenging the program and imposing the list of institutions in mission fields, we have but touched the hem of the garment.

The mail from the fields crushes one with pleading appeals for workers, with requests for a larger budget and with the challenges of great opportunities for Kingdom development. Without exception, the outreach of the mission could be multiplied again and again if sufficient personnel and resources were available. The over-all needs are centered in such categories as follows:

Needed—Missionaries and Money

There are never enough missionaries. Disciples of Christ mission stations have asked for 373 missionaries in the field by 1960.

There is never enough money. Every one of the fields is on a starvation budget, pinching every penny in an attempt to cover the absolute minimum needs of the work. Yet there are Disciples churches in the United States with larger budgets for their local program than the total budget for Africa or for India, our largest fields.

Hundreds of thousands of people, yes, even millions, thronging the areas where mission work is located, have never heard the word of redemption; yet they are willing to hear if the good news could be brought to them.

Schools and Hospitals Are Crowded

Our mission schools are crowded every year to capacity. We must turn away thousands of young people because we have no room, not enough money, not enough missionary personnel.

Our hospitals are so pressured with the immediate needs of so many thousands of people crowded around their doors that they have never been able to enter the back country with clinical or public health services.

Opportunities for social service such as rural projects, social centers in cities and recreation programs are continually clamoring for attention.

Audio-Visual Aids Are Vital

Other great Protestant missionary groups are making significant contributions in their evangelistic outreach through the medium of the radio and audio-visual aids. But because of limitation of personnel and budget Disciples of Christ have been unable as yet to do anything along this line.

The opportunities for expansion in every field are unlimited and we could quadruple, yes, multiply our work by ten and not even have to go out of the area we now occupy as our responsibility.

Our Response to the Emphasis on World Missions

We shall work for a resurgence of mission within our churches in America and Canada, reshaping our education to achieve this, interpreting the Christian world mission so that every church will feel called upon to be a missionary community.

We shall endeavor to present the call to mission in its true magnitude to every inhabited area of the earth, to every individual, to every social, political and religious community throughout the world, and in every moment of time and in every situation.

We shall present the ecumenical movement as a way God has provided for us to cooperate, to witness and to serve.

We shall endeavor to enlist the entire membership of the church in mission participation—every Christian a missionary.

We shall call upon the youth for world service in faith that the churches will raise their stewardship and send them forth.

We shall challenge our churches and their people with the unparalleled opportunity for the expansion of the world mission of Disciples of Christ through The United Christian Missionary Society.

A study group composed of college students meets with Dr. Jarman, at right.

A Study Group Is a Helpful Tool

WILLIAM JACKSON JARMAN*

THE study group is one effective tool which is available to every church, large or small, to help the disciples in their Christian discipline. We do not call it a class, for this usually implies the formal aspect of a teacher delivering a lecture. We do not call it a discussion group, for far more should take place than mere discussion.

Rather we say that this is a group of interested people who are seeking to find out the truth and determine their relationship to it individually and as a group. Such groups as these can be the leaven that ferments growth and enlarges the content of our churches.

Here are some examples of the kind of study group which can be carried on in any church.

For a period of seven years a study group in our church made a thorough and careful study of the Old Testament in the chronological order of its development, and covered all of the Old Testament writings except the prophets. The members met on Sunday nights from September to May. The group varied in size from ten to forty with an average of twenty in regular attendance. The method was one of mutual investigation and study.

Mrs. L. W. Williams, the group leader, usually began the session with a report on her own study; then, through questions from her and from other members of the group, the particular passage being investigated was thoroughly explored. No questions were barred. People in the group varied widely in their attitude toward the Scriptures but all of them took the Bible seriously.

As the pastor, I know that nothing has happened in the history of this congregation which has done more to bring about a sense of biblical literacy, respect for Bible scholarship, and a knowledge of the resources for Bible study and how to use them than this study group. It has had a profound influence even on the people who never attended, for this group has been a leaven in the church life. For example, they would raise questions in Sunday school classes which brought the benefit of their study to these other groups.

Another such study group was conducted on the history of the Disciples of Christ, a field in which many church members are often misinformed. The technique was the same, everyone studying together the same material and then trying through conversation to discover its implications for our church today.

There are certain basic principles which should be followed by any study group that is interested in having this experience of discovering and mutual helpfulness take place.

Spirit of Free Give and Take

First and most important is that the spirit of the group must be one of mutual respect, a free give and take. Every member of the group must feel that any question he asks will be respectfully heeded, not laughed at, nor brushed aside, nor treated with a heavy hand.

If the minister is in the group he especially must be careful to make it clear that he will not be insulted, surprised or offended by any question or issue which is raised, for (believe it or not) many people are afraid of their minister. There is no better way to remove this fear than by the method of working out together a discovery of a new truth and making a judgment of its place in life.

Another important principle, especially for ministers or other leaders to remember, is that numbers are not important for a study group. Many churches fail to have such groups because they think that enough people will not be interested.

Numbers are important in some places, but a study group can be too large for the mutual understanding

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and reciprocity of thinking that is essential to its success. If Jesus felt that twelve men were all that he could properly train for apostleship, who are we to feel that we cannot undertake anything unless there are a hundred persons to attend?

Moreover, the group should set its own pace. If the study is begun with an outline passed around and a schedule appointed, the group is changed from a study to a lecture course. It is more important that everyone in the group should feel the freedom of inquiry, of decision, and of commitment than that a given amount of material be covered in a certain time.

However, material is important. If the group meets just to talk, then the criticism which has been leveled at the discussion methods that it is "a pooling of ignorance" is likely to be true. The material studied should be of the kind that everyone can read together, preferably before attending the session, and be of such a nature that it readily lends itself to argument. For there is nothing wrong with argument or debate carried on in the proper spirit.

Howard Elmo Short, professor of church history at The College of the Bible, Lexington, Kentucky, and a delegate to the Lund Faith and Order Conference in 1952, has done Disciples of Christ a needed service in the writing of a pamphlet designed for such study groups. It is entitled *Christian Unity Is Our Business,* and the subtitle is *Disciples of Christ within the Ecumenical Movement.*

Booklet Stresses Christian Unity

Disciples often boast as a people that their purpose is Christian union and that they have a contribution to make to bring the churches together. But how few of us understand anything of the background of the church or are able to do more than to say that the churches ought to get together?

This booklet is a helpful tool for every church worker who wants to have Disciples better informed and more fully committed to the ideal of Christian unity. Dr. Short has not only given the factual background for the whole movement of Christian unity, but he has also raised the questions which the facts outline.

Here are some of the questions which he raises. Is it easier or harder for Disciples to cooperate than it is for other churches? Are there any problems in the community too big to be solved by the local churches? Can Disciples continue to be on both sides of the cooperative question? What churches do you think could unite most easily on the national level?

Here is the material which will help any group within the church not only to become informed about the problem of Christian unity, but also to make their decision as to where and how they can contribute to the cause. The booklet should have a widespread use in Disciples churches, especially since, through the cooperation of the Christian Board of Publication with the Association for the Promotion of Christian Unity, the booklet has been published at a very low cost.

A group using this book may not arrive at a conclusion that is considered right by everyone. But the group will have confronted the issues and will have made a decision. Is there a more helpful way to begin?

THE drive for universal disarmament is not dead despite the overshadowing of the issue by the Korean and Indochina conflicts. Senators Ralph E. Flanders (R. Vt.) and John J. Sparkman (D. Ala.) have introduced a resolution (S. Con. Res. 32) on behalf of themselves and 35 other senators calling for universal guaranteed disarmament. The Senate Foreign Relations Committee, to which it was referred, reported the measure on July 23 as S. Res. 150 in a shortened and somewhat emasculated form.

The bill, as reported by the Committee, omits the request for the President to set up the proper agencies to prepare a comprehensive program for complete disarmament and proposes "enforceable limitation of armaments" instead. A joint letter from Senators Flanders and Sparkman to this column urges that Christian people be alerted to support the initial measure.

CONTRARY to the understanding of many people, the action of Congress returning tidelands oil rights to the states does not embrace all offshore areas. It is specifically limited to inland navigable waters and areas within three miles of low tide on the ocean and Gulf of Mexico shores, except in the case of Texas and Florida, where the limit is ten and one-half miles. The vast continental shelf is reserved to the federal government.

In keeping with this reservation, Senator Cordon (Ore.) has introduced S. 1901 to provide federal machinery for the development of these immensely rich oil areas. Senator Lister Hill (D. Ala.) has introduced an amendment to S. 1901 to use any funds derived from the development of these mineral resources, after the present national emergency, as grants-in-aid to primary, secondary and higher education.

Friends of public education are alarmed by the failure to limit these grants to public education. Should the Hill amendment be adopted in its present form the way would be opened for parochial schools to share in these immense resources, a fact which Roman Catholic authorities have greeted with enthusiasm. Friends of public education should write their senators and representatives demanding that any federal education funds be allotted only to public schools.

JESUS once told a Canaanite woman, "It is not meet (proper) to take the children's bread and cast it to the dogs." It appears that Congress has no such compunction. In its zeal for economy it cut a little out of the swollen military budget and a good deal more relatively out of the foreign aid program. But when it got to UNICEF (United Nations International Children's Emergency Fund), for which a comparatively puny (as appropriations go!) $9,000,000 was requested, our solons went the limit and cut it all out.

Perhaps these gentlemen can sleep peacefully after effecting this prodigious "economy." If so, it is more than this American can do. When the new session begins in January, it should be faced with 10,000,000 letters demanding that this item be restored. If UNICEF had failed it would be a different matter, but it has been one of the most successful of all U.N. agencies.

Mrs. Hamilton

The Family and Its Money

By MRS. CLARENCE H. HAMILTON

IT is interesting, if dismaying, to note how many studies of family life list money troubles first among the causes of tension and misunderstanding between husbands and wives. At first thought it may seem strange that money could divide those who have in common such vital concerns as making a home and rearing children. But there is more involved in the way we handle money than at first appears.

In the first place our control of money is an indication of the values we cherish. We accept the truth of the statement that "where your treasure is, there will your heart be also." It is just as true that the "treasure" will be spent for what the heart is set on. So when tensions over money occur in the family, they are often caused by conflicting values.

A young couple had been saving more than a year to furnish beautifully the room shared by their twin daughters. They even had selected the furniture and the new rug. Then shortly before they were ready to buy them, the young father came home enthusiastic about a new radio with a device for long playing records. They had just enough money to get it. The mother, who was sick of the sight and inconvenience of the makeshift furniture, was unhappy and resentful. They had a radio—with no record player, to be sure—but why couldn't they wait a while for that? In the family discussions following, it came out that all except the mother wanted the new radio more than the furniture. She herself knew that music in the long run would contribute more to them all than would furniture, so she willingly postponed her needs until later.

Shared Values Are Important

Tensions are not always so easily resolved, because husband and wife often cherish "unmarried" values long after they are married, each thinking in terms of "what I want" instead of "what we want." Unity is not easy to achieve. It takes many experiences of consciously and deliberately planning together for mutual good before the "togetherness" becomes second nature. When we can think in terms of "we" and "us" instead of "I" and "you," the selfish desires still may linger around, but they will be less and less important to us than the shared values for which we both are living.

In the second place, the way we handle money is a good criterion of our maturity. Maturity, of course, is a relative state, but the person who insists "I want what I want when I want it" is revealing a very childish personality and very likely will be childish in other ways—in relationships and in carrying out responsibilities. Those who can subordinate personal desires and resist the pressure of advertising and current vogues for the good of the whole family, or for more remote objectives of greater value, are without question more mature and more Christian in attitudes and behavior.

There are some special problems for the women of the family who are said to spend most of the family income. Some have had very generous or well-to-do parents who gave them practically all they wanted. When married they are likely to carry over their spending habits. Having grown up without being aware of limits, they may continue to spend freely unless there is complete frankness about income from the beginning. Of course, it is often the man who is guilty of spending without counting the cost. Both husband and wife will have to learn to grow out of the habit of buying things on impulse.

Family Budget Is Best Technique

The best technique for developing wise spending and saving habits is a family budget. This should not be one for the month only but one for the year as well, with planned saving toward objectives ten or twenty years ahead. This is good for all the family, children as well as parents. Much of our happiness comes from seeing progress made toward a challenging goal as well as arriving at the desired end. A budget that is fully considered, with the greater goals of family living kept in mind, will do much to remove occasions for disagreement over spending and will discourage impulsive buying of things which do not contribute to the plans agreed upon.

The woman who has had a job before marriage has still another problem. Often she has a feeling of frustration when deprived of her own income. The consciousness of being "we" instead of "you" and "I" is slow growing. And there are some emotional tag ends from an earlier era when women were financially dependent on their fathers or husbands. So when she has to ask for money she feel that it puts her in a dependent position. She has not married to be supported, but there is still that old feeling hanging around that the one who gets the paycheck is the "boss." But the family is a mutual enterprise; father and mother make different but equal and complementing contributions. The mother's contribution cannot be measured in terms of dollars and cents, although one may discover something of her economic worth if it is necessary to have a paid helper for a few days at eight or ten dollars a day!

To be very concrete, I cannot see how the desired state of unity and mutual responsibility can be achieved without a joint checking account and a joint savings account. To have to ask for money periodically is humiliating to most women. An allowance is something to give children. Making an allowance to one's wife implies a lack of confidence in her ability or good sense or maturity. It does not promote a unity of equals but says definitely that the husband is boss, *or implies that he feels himself inferior, and so controls the income to bolster up his ego.* If a woman is treated as a child she is likely to act like a child and continue to be irresponsible.

Money Is a Medium of Exchange

Underlying all arrangements for the spending and saving of the family income is how we think about our money. We call it a medium of exchange. The mother can give her services directly to the family. The cooking, sewing and washing all contribute at once to the welfare of those in the home. But the father must exchange his work for the products of other hands and brains, of the farmer, the merchant, the mechanic, to supply other things for his family. This he does through the medium of money.

But money is more than this. It represents for most of us hours of work, hours of *life.* What shall a man get in exchange for his life? Shall my life or the life of the one entrusted to me be spent for an expensive fur coat or a high-powered car? Shall my life be spent to acquire the odds and ends of things that shall perish, or shall my few precious years be given to the creation of the eternal, intangible things?

When we are using money we are using life, our own or another's. If we use money for base ends we are debasing life. If we use it for foolish or frivolous ends we are holding life cheap and unimportant.

A Life Devoted to Worthy Ends

Through the means of money anyone's life may be devoted to great and worthy ends: to create a family of mutually loving, responsible people and to increase brotherhood throughout the world by feeding hungry bodies and teaching hungry minds. In very truth, anyone's life may be given to building the Kingdom of God in the farthest places of the world.

Children who are part of the close unity of the family take over the attitudes and enthusiasms of their parents. Their appreciation of the meaning of money and their desire to use it wisely are largely dependent upon the attitudes and ways of the parents.

Sometimes we are too familiar with the words of Jesus and so lose some of the meaning. Consider these verses, for instance, beginning—

"Do not lay up for yourselves treasures on earth, where moth and rust consume. . . . " Perhaps they might be restated something like this:

"Do not use your money for foolish, transient things or pleasures, for they will bring you disappointment, or finally dust and ashes. But use your money for things which have lasting worth, which will give you joy as long as you live, and continue to help others after you are gone."

VOLUME II of *The Interpreter's Bible,* covering the Old Testament books of Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, and the two books of Samuel, is a big book of twelve hundred pages with sixteen well-known scholars and preachers as contributors. It would be a notable book if it contained nothing but the introductions, without the text or commentary. These introductions are remarkable for their scholarship, clarity and balance. While not pedantic, they are comprehensive and up-to-date in scholarship.

Volume II is the fifth in the series of twelve to be published. Volume IX on Acts-Romans will be published in the spring of 1954. The constant use of these books confirms our opinion of the indispensable value of this great work. We find ourselves disregarding almost all other works of biblical reference in its favor.

THE most productive church historian of our generation has been Kenneth Scott Latourette. His seven-volume *History of The Expansion of Christianity* is already a classic in its field, and much the most impressive story of the development of our Christian faith. Besides this he has written many small volumes of historical value.

We venture, however, to assert that Dr. Latourette's most useful work will prove to be his latest, a one-volume *History of Christianity.* It is a large book of nearly fifteen hundred pages, following the general outline of the *Expansion* volumes though completely fresh in its writing. It is not so much a story of the growth of Christianity as it is an objective history of the Christian church. It is interesting reading both because of the value of the material and the excellent narrative style of writing.

But even more important is its value as a book of reference. The table of contents is logical and complete, the bibliography full and well organized, and the index ample. It will supersede any other work of like nature. It brings the story of the church right up to the middle of the twentieth century.

MOST laymen and some ministers react against a book of theology. They assume it will be turgid and technical. They doubt their ability to comprehend it. Those who feel this way would be well advised to begin with Harris Franklin Rall's *Religion as Salvation.* Dr. Rall has the unique skill to write theology in a simple and readable style.

The book is divided into three parts. The first section is on the nature of man. What kind of a creature is man and is he worth saving? The second section deals with sin. What is the nature, origin and consequence of sin? The third and largest section deals with salvation. After discussing the general meaning of salvation, he considers it in relation to Christ, to conversion and regeneration; he points out the uses of prayer and worship, the place of symbol and sacraments, the concept of the Holy Spirit, and the function of the church. All of this relates to salvation as an individual experience. He then adds two chapters on salvation in history. His closing chapter is on the

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Mr. Hass

Church Life Revival

A Program the Town and Country Church Can Follow

By LONNIE HASS*

THE Church Life Revival had its origin in the church enlargement program for town and country churches during the Disciples of Christ Crusade for a Christian World. Since the Crusade, the program has been revised and improved and made a part of the Long Range program. Much of the revision and testing, done by the department of town and country church of The United Christian Missionary Society, took place in Indiana churches because of their proximity to the national office. Dale W. Medearis, national director of the town and country church, directed one such Church Life Revival in Indiana and has conferred on the results of six others held within the state.

A Four-fold Program

The program is four-fold in its approach to the local church:

(1) A religious census is made of the community. This is tallied and analyzed, and then placed on charts for use later by the church leaders.

(2) Information gathered by the survey about all non-church-related families is typed on cards preparatory to the beginning of a program of cultivation evangelistic visitation which is scheduled for the first Sunday afternoon of the project.

(3) Three two-hour sessions are then held on successive evenings, reviewing the church program in the light of its newly discovered responsibilities. These sessions with the leaders of the church are practical approaches to such matters as evangelism, Christian education and stewardship.

(4) The project reaches a climax in a Week of Preaching which has all the color, fellowship and enthusiasm of the old revival meeting.

Church Will Be Changed

The Church Life Revival requires a good deal of work and careful preparation to be effective, but any church which goes through the experience faithfully will be profoundly changed in its outlook. Those members who do most of the work have a thrilling experience in census taking and in watching the pattern of the church and community emerge in the analysis and charting. Finally they are amazed and challenged by the church's opportunities in its community.

One successful project recently was conducted in the Winslow community in the southern part of Indiana. Originally the countryside around Winslow was a typical farming community, but in recent years coal companies have bought the land, stripmined it and left behind miles and miles of useless and ugly spoilbanks. Those who lived in the countryside have moved away from the community, into the town of Winslow or along the highway running north and south through it. Those who are employed work in the little town or in the coal pits or commute to industrial communities. The coaling operations will be finished in about another ten years, so the community is already in the midst of some difficult social problems with more to be added in the future.

Church Life Revival Organized

James E. Farrell, former pastor of the First Christian Church in Winslow and a graduate student at the School of Religion, Butler University, gave excellent leadership to the church and community while he was there. The church in Winslow has been for many years one of the strong, progressive town and country churches in that part of the state. Through good leadership the church has brought to the community a continuous program of Christian teaching and preaching. Mr. Farrell, in order to help his people better understand the problems they were confronting, organized and carried forward a Church Life Revival.

Community Census Made

With the cooperation of the other churches in the community the Winslow church directed the making of a community census on a Sunday afternoon. When the census was completed, Mr. Farrell and a corps of workers from his congregation tabulated, analyzed and placed on large charts the facts which had been revealed by the census.

"On the basis of the information secured," Mr. Farrell says, "we were able to construct charts showing church preference, age-sex distribution, occupation, home ownership and length of family residence in the whole community. Through a year-by-year study of the *Year Book* of Disciples of Christ we were able to chart in graph form the stewardship, membership and educational trends in the church's life."

Planned Publicity

Carefully planned publicity was an important part of the Church Life Revival. The local papers had carried several news items preparing the community for the making of the census. Mr. Farrell kept his own church informed of the developments in the project through a series of letters.

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*Mr. Hass is director of town and country church for the Indiana Christian Missionary Society.

Highways and Hazel Green

By JAMES L. MERRELL*

STRUCTURALLY, a highway is only the product of materials and labor—an outgrowth of human engineering skill designed to serve a modern transportation need. In a deeper sense a highway becomes a force which touches the lives of people, giving them greater mobility, freedom and opportunity.

High in the remote hill country of central Kentucky, highways are helping write a new chapter in that area's history. Narrow, winding roadways of asphalt—hardly the finest in construction—are beginning to affect the lives of folk who have been, for the most part, held in forced isolation since the days of Dan'l Boone. These highways slowly are drawing hill people back into the mainstream of American life.

Disciples Have Special Interest

Disciples of Christ have a special interest in this development, since Hazel Green Academy stands at one of the centers in which progress has been phenomenal. The Academy was established as a home missions enterprise in 1880, long before there were any paved roads through the wilds of Wolfe County. It has witnessed the gradual march of civilization into the impoverished hills from the richer regions adjacent. The Academy now is in a position to testify to the changes which have been brought about by a few miles of highway as its staff members work closely with people who see an expanding horizon.

"The highway is the greatest civilizing force I know." This is the appraisal of Henry A. Stovall, director of Hazel Green Academy since 1927. Life for people in the hills has been changed for the better in recent years, he said.

Mr. Stovall and his wife came to Hazel Green at a time when the primitive transportation facilities seemed to offer a disheartening picture to newcomers bent on raising the educational and spiritual sights of the people.

"Frankly, we were discouraged," he said. There is little wonder. Rain had made the dirt roads impassable in spots, and their car had to be surrendered in favor of a stout team of horses. Their first trip to Hazel Green from Winchester was made over a period of several hours—long, torturous hours. No lights illuminated the way; only an occasional dim reflection of a kerosene lamp in the window of a distant log cabin gave evidence of civilization.

The Stovalls found that Hazel Green, like most of Wolfe County, was far off the beaten path of outside life. Residents remained at home when it rained and traveled a few miles when the weather was dry and the roads in the area were accessible. Outsiders seldom came; those inside seldom left. Men farmed their scant acreages in hope of providing their own sustenance; women did their chores in pioneer fashion and children trekked to the Academy to receive the essentials of education. War and peace, world problems, national news—all seemed to bypass the hill country.

But one thing Wolfe County could not keep out with its wilderness and its impassable roads was the depression of the 1930's. Wall Street crashes were felt even in the hill country. In an effort to provide employment and save many areas from disaster, the government in Washington set out on its program of public works. W.P.A. crews were mobilized around Hazel Green. What was a temporary blessing to these people ultimately was to bring a greater blessing in the form of a revolution in transportation.

W.P.A. crews, armed with picks and shovels, hacked their way through solid rock, filled in low places and cut a pathway that brought more of the outside world within reach of every person. Few new roads were laid out; most of the roads were built over the old bumpy, muddy trails.

The physical transformation wrought by the road builders may be viewed in any trip to Hazel Green today. Every main road is well marked and well main-

Yesterday . . . Mud and Isolation

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A Few Miles of Asphalt Have Changed the Kentucky Hills And Opened the Way to New Areas of Christian Service

tained. State highway crews keep constant vigil for crumbling shoulders and weather-worn spots. In early summer the Stovalls traveled to Lexington to witness their son's graduation from Transylvania College. This trip, which would have taken a full day's hard work only a few years ago, was made easily in a matter of two or three hours.

The highways in Wolfe County hum with activity. Farmers transport their precious tobacco crops to markets, with little concern for the weather; mud and mire no longer create a strangling effect on economy. Trucks bring articles of every description into the community; hill people read the latest newspapers, buy up-to-date goods, and feel the tremendous power of modern commerce which once eluded their grasp.

While concerned with the betterment of economy and the establishment of transportation ties with the rest of the state, Hazel Green Academy primarily has been concerned with the improvement of the spiritual, cultural and moral life of the hill people. The building of adequate roads has helped immeasurably to supplement the work of the school in these fields. Until a few years ago the staff of the Academy faced impossible odds. They had to fight against superstition, ignorance, apathy and all the other fruits of continued isolation. They made inroads and found many bright spots, but they could not do a really effective job as long as civilization itself could not come into Wolfe County to offer support.

Mr. Stovall cites as an example of progress a little town some ten miles from the Academy. Twenty years ago he would have hesitated in passing through the town after dark unless he had taken the precaution of protecting himself against attack. Now the town is a peaceful little community; a visitor is as safe on its streets as he is on the wooded Academy campus.

"The people of this town," Mr. Stovall said, "used to have nothing to do with themselves during periods of inactivity. So they drank, fought and created disturbance." This was true in many parts of the county. Young men, eager for excitement and emotional release, were forced to remain walled up with no outlet for their tensions. Today a movie house is within reach of everyone; the glamor of the big city is only a few hours' drive away. The highways have offered the hill people a chance to seek other environments and thus enlarge their own.

Roads Ended Stagnation

A great measure of stagnation caused by isolation has been removed by the building of roads through the area. People make progress only through a process of sharing. Residents of Wolfe County had been so removed from outside culture that they had developed their own laws, customs and quirks. These had become ingrained generation after generation; there was little opportunity to learn from the rest of society as well as to share a unique culture with others.

The education offered by the Academy was one fundamental type; education offered by experience and observation was another. Hill people now find it easier to travel and absorb other culture. Older people who grew up in remote cabins often find their children leaving them to work in urban centers, returning to transfer their newly-learned information to the "old folks."

It is impossible to survey all the improvement that has been brought about by the building of roads through the Hazel Green area. One may only speculate about the inner changes which have been made in these quiet, hard-working, sincere hill people. One may, however, foresee a new opening for Christianity now that civilization has driven a wedge.

Such a town as the one singled out by Mr. Stovall may very well prove to be a key. Only a few years ago leaders of Hazel Green were unwelcome; there was no opportunity to bring a message of morality and love to people who had loaded shotguns near their cabin doors.

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Today . . . Pavement and Opportunity

—Photo by Don Messer

Members of the Latin American Mission Committee enjoy refreshments after a session held at First church, San Benito, Texas.

That All May Be One

By LOUISE MOSELEY*

AN energetic Puerto Rican pastor in Brownsville, Texas, is earning the title of "our Valley missionary" among churches of Disciples of Christ. He is Pablo Cotto, pastor of the Bella Vista Christian Church, a Spanish-speaking congregation.

Ministers and lay people alike are saying that "Mr. Cotto is a minister to all of us." This is because he is helping Anglo-American church members to see missionary opportunities at their very doors. He is giving time to speaking in churches other than his own and working with such projects as youth camps and conferences. He is the first Latin American to be named president of the Christian Ministers Association of the Rio Grande Valley and vice-president of the Protestant Ministerial Alliance in Brownsville.

The Bella Vista church is a mission project of the Christian churches of District Six in the Lower Rio Grande Valley. A number of years ago a small group was brought together in the Mexican community of Brownsville and preaching services were held. But this group was in desperate need of financial support and encouragement.

Churches of District Six became interested in developing work among the Latin Americans in 1950 and that year brought Pablo Cotto down from New York City to be their home missionary. There were then only 15 to 20 persons who could be counted as active in the Mexican Christian church. Now Bella Vista has outgrown its small frame building with 114 members, an average church school attendance of 73, attendance of 30 to 40 at mid-week meetings, a youth group, women's fellowship and a church board representing several functional committees.

Stewardship is being taught and practiced in the Bella Vista church. Pablo Cotto hopes to bring the congregation to self-support. Some of the members are tithing, although as agricultural workers and unskilled laborers, their incomes are small. The church has an annual budget through which it shares in support of its local program. In addition, it has an item budgeted for cooperative missionary causes through Unified Promotion and the Week of Compassion.

The Latin American Mission in Brownsville offers a variety of services to the community. A daily kindergarten is conducted at the church by Mrs. Cotto. For two weeks in the summer, there is a daily vacation church school program. Citizenship classes are offered once each week. The church cooperates with county health authorities in meeting medical needs of the community, rendering special services to aliens who are not eligible for county medical aid.

Started Preaching as a Boy

A product of the Disciples of Christ Puerto Rico Mission, Pablo Cotto started preaching on the island as a boy of thirteen. Later he came to the mainland for advanced seminary training, and for twelve years served La Hermosa Christian Church in New York City. An aggressive evangelist, he is not afraid to knock on doors of homes where he does not know the people and talk to them about evangelical Christianity. He has an excellent co-worker in Mrs. Cotto, whose friendly personality and ability to work with children are helping to bring families into the church.

Much of the success of the growing work among Latin Americans in the Rio Grande Valley is due to a strong sponsoring committee. Each cooperating church in the district is represented on the committee by its minister and two lay people. The churches working together on this mission project are the Central and Bella Vista churches of Brownsville, and the Harlingen, Raymondville, Mercedes, McAllen, Weslaco, Edinburg, Mission, Donna and San Benito Christian churches. These groups pledge financial support to the project and make monthly payments to the committee, in ad-

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dition to keeping up, and in some cases increasing their regular missionary giving.

A layman in Brownsville Central church is chairman of the Latin American Mission Committee. He is George W. Graham, a businessman so concerned and active on behalf of the mission project that his enthusiasm affects his co-workers. He edits a monthly newsletter which keeps some seven hundred church people informed about the progress of the mission and carries a monthly financial statement on the project. The well-written newsletter also sets forth problems besetting the Bella Vista pastor and prods any groups which may be lagging in their support at the time.

—Photo by Louise Moseley

A member of a Sunday school class at the Bella Vista church in Brownsville puts her offering in the plate held by Mrs. Pablo Cotto, class teacher and the pastor's wife.

Mr. Graham avers that his committee is a progressive one. Recent actions of the group would indicate that his appraisal is correct. In the summer of 1953 the committee authorized a six-weeks leave for Pablo Cotto so that he might take courses of study at Union Seminary in New York City. The committee is also encouraging several Valley churches to welcome Spanish-speaking members into their fellowship.

The June issue of the Latin American Mission newsletter described recent activities of the Christian churches at Alice and Harlingen where Spanish-speaking services were being held in the church buildings on Sunday afternoons. Mr. Cotto was preaching at Harlingen, and Doroteo Alaniz, Mexican minister at Robstown, Texas was preaching in the Alice church (not a Valley community).

According to the newsletter, the boards of these churches had voted to sponsor the Spanish services and "to accept Spanish-speaking people as members of the established congregation, or at least to use the existing facilities." The newsletter commended the two churches for this step which had been cited in the May report of the committee. At that time the committee representative from First church at San Benito had indicated that plans were under way there for closer fellowship with the Mexican church of San Benito.

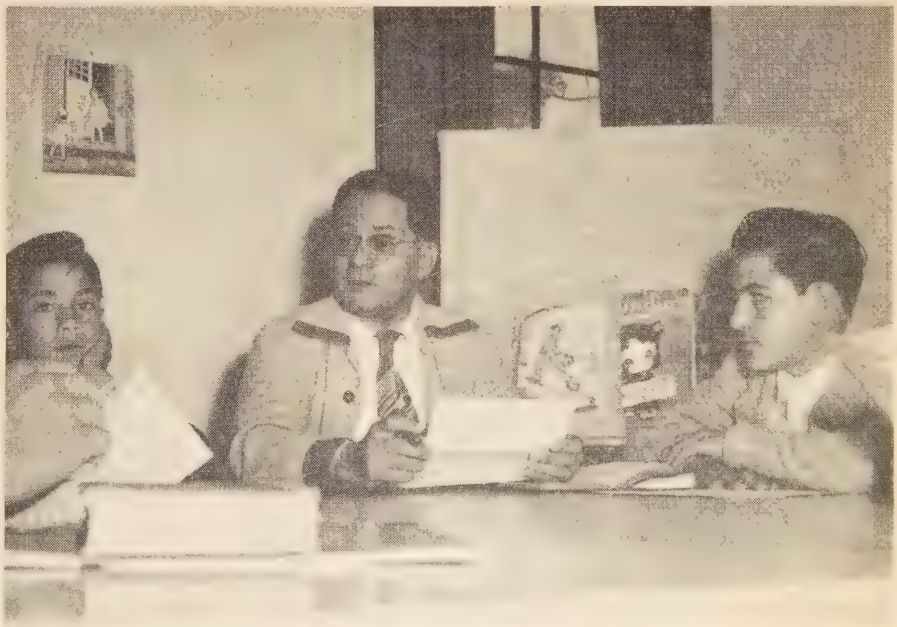
"The only real difference to be seen between English-speaking and Spanish-speaking followers of Jesus is the matter of language," Mr. Graham declared in the May issue of the committee newsletter. This attitude on the part of a layman and the apparent trend among Valley churches is encouraging to those who would like to see the cultural barriers between groups of Americans broken down.

These barriers of language, custom and economic standards of living are very real in the Valley communities along the Mexican border. This southmost tip of the United States is isolated geographically, and the majority of the people are Spanish-speaking citizens.

Banding together and courageously standing on a conviction, the churches of the Valley district are doing much more than supporting a mission to the Latin Americans in their area. They are working toward the Christian ideal that all may be one. As they move forward, month by month, in their cooperative venture, other Texas churches are said to be catching an enthusiasm for similar projects. It could well be that this small group of eleven churches, many miles removed from other communities, will point the way to the brotherhood of Disciples of Christ for more effective work with Spanish-speaking peoples in other sections of the United States.

Young people of the Bella Vista church at Brownsville listen to Felix Cotto (center), a grocer and brother of the pastor, as he explains the Sunday school lesson to them.

—Photo by Louise Moseley



Church Life Revival

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Following the completion and analysis of the survey, the leaders of the church were called together on three successive nights for conferences on the church's program. Of this experience Mr. Farrell says, "We spent some time getting acquainted with the program of the church as it was at present. As the discussions developed we began to see that there were plenty of places where we were missing our opportunities as a church, and the thinking of the group began to move vigorously into the church's program for the future. As a result of our group deliberations, we saw ourselves and our tasks much more clearly than we had before."

Visitation Program Begins

On the first Sunday of the Week of Preaching the church began its evangelism visitation program, calling upon prospective new members. Winslow was not an easy community in which to develop an evangelistic program. The community had suffered a loss in population; very few new people had moved into the community and the churches had only those to work with who had been approached many times before.

A Continuing Effort

Of this part of the project Mr. Farrell later reported: "Through the Church Life Revival we discovered a new strategy in approaching people. We worked out a two-fold program to reach the unchurched of our community. Going in teams of two, we called on some during the project, seeking to bring them to a decision for Christ in their homes during the call. With others our teams began a systematic cultivation program, looking towards the day when they would be ready to make their decision. This program led us into a year-round program of evangelism instead of the spasmodic efforts to which the community had been accustomed."

Good Results of Week of Preaching

The Week of Preaching, climaxing the project, achieved several good results in addition to the preaching program. People from other churches attended the meetings, thus creating good relationships; and, incidentally, they studied the charts of the community survey which had been prepared and were on display. Several non-church-related families attended the services, some becoming members and all becoming better acquainted with the congregation. A sense of challenge and urgency towards the larger opportunities in the community arose among the membership during the meetings and promised to be a vigorous and stable factor in the future of the church.

Pastor Farrell said of a board meeting held after the Church Life Revival was completed, "This is the first time in my ministry that the members of our church board have honestly and earnestly faced the implications of the future for this church and community."

Highways and Hazel Green

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People felt independent and outside the law which they felt Christian workers were trying to force upon them.

People Closer to Society

Now these people feel closer to the rest of society; they have been exposed to the inrush of civilization. They are more responsive to a message which shows them their responsibility to one another and to their God.

The highways are making it easier for Christian workers to serve people—by going to them or allowing their doors to remain open. It no longer takes Farmer Smith a whole day to drive his team and wagon down from the hilltop into Hazel Green and back again. Now he can come to church services, visit the community library or buy goods at the low-cost "Jot-'em-down Store" in a few hours. And it no longer takes a staff worker all day to travel out to see Farmer Smith on an urgent matter.

Roads Vital to Health

Roads have made it easier for Hazel Green Academy to provide medical facilities when residents of the area need them. Dr. H. I. Blood, the veteran physician of the area, often would make many overnight trips into the wilds to deliver a baby or defeat a fever. Now good highways lead into the well-equipped hospital on the Academy grounds. More advanced care is available within a distance of a few miles. Superstition, once an enemy of medical workers in the hill country, still is at work; but more and more persons are coming to develop appreciation for the skill of professional hands and the advantages of supervised hospital care.

Hazel Green Academy fought its way to a remarkable reputation in a period when the task was handicapped by primitive transportation. Now it is caught in the midst of a revolution which offers the school a chance to make even greater strides in its task of applying Christianity to life.

Can Visualize Early Pathmakers

As the visitor travels over today's paved roads in the Kentucky hills, he can visualize the pathmakers who first tramped through these wilds and laid out a safe route. Disciples of Christ workers were these pathmakers of the *spirit* who faced a wilderness and slowly gave the people of that wilderness a surer route to abundant life.

The asphalt roads and the spiritual roads both were long in the making. The way was hard and the progress slow. But highways now lead to a radiant future—to better commerce, to enlarged culture, and to the promises of a new order of Christian faith and love.

—Photo by Fenno Jacobs from Three Lions

This Paraguayan housewife, drawing water for her wash, is typical of the submerged Latin American masses, who now begin to dream of democracy.

Latin America In Today's World

This Great Continent Is The Stage Where Some of The Major Dramas of the Future Will Be Enacted.

By GEORGE P. HOWARD*

LATIN America has become in recent years increasingly significant in world affairs and more important than ever to the United States. It is the stage on which will be enacted some of the major dramas of the future. Science here will make its most thrilling discoveries in tropical medicine. Here daring experiments will be made in political and social reform, and epoch-making movements of population will take place.

Humanly speaking, the two Americas, North and South, are the hope of the world—still young and confident and untrammelled by ancient fears and century-old hatreds. The Americas have room in which to grow. The British Isles have reached a population density of 530 to the square mile; Belgium supports 715 persons to the square mile. North America has only 47 and South America only 20 to the square mile. In fact the Southern continent is the real melting pot of the world where all races mingle and where a new race is being created.

Incredibly rich natural resources include 20 per cent of the world's oil production, forests rich in precious woods, resources of cotton, sugar and copper, the richest iron ore deposits ever found, wheat fields that lose themselves beyond the rim of the horizon, and pampas flecked with the white horns of countless herds—all this in the hands of a privileged minority. This minority is perilously indifferent to the submerged masses who, hungry and neglected, dig in the mines and cut the wheat and hew the forest trees.

These masses are our fellow Americans, rebels as we were against European-established orders that oppressed them. They came to the new world seeking better living conditions and greater freedom. Thus Spaniards who fled from Franco's Spain, Italians who would rally today at the call of a modern Garibaldi and refugees from Hitler's regime all joined the remnants from the great Inca, Maya and Aztec civilizations.

However else South Americans may differ from North Americans they are united with us in a desire for freedom, a hatred of autocracy and a demand for mutual tolerance. In spite of the authoritarian type of Christianity that has predominated in Latin America, the awakening masses dream of democracy.

The dominance of priest and king has, in the past, made it hard to prepare the people psychologically for the responsibilities and privileges of democracy. Man is a unit; you cannot teach him submission in the realm of the spirit and at the same time expect him to become a free, responsible individual in the realm of the social and political. But the tutorship of a dominating church is coming to an end; the masses are breaking away from their spiritual masters.

Politically, however, in some countries, they still serve under the rule of military bosses; in Peru, Venezuela, Colombia and Santo Domingo, the liberal majority is kept in subjection by the temporary power of

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The Student Pastor and His Church

By O. L. SHELTON*

THE 1952 *Year Book* of Disciples of Christ lists 1,317 student ministers. It also lists 5,638 ministers serving churches as regular full-time ministers, or as student ministers, or as ministers in business and preaching regularly. Thus, 23.3 per cent of this ministerial supply are student ministers.

If we take 10 per cent of these student ministers—the 131 who are serving churches in Indiana—as a basis upon which to figure their service, we would have in their churches a total resident membership of 22,451 with 1,069 baptisms last year. These churches raised in this year a total local budget of $661,223 and a total missionary budget of $65,423.

If we assume that we would be justified in multiplying these amounts by 10 to figure the service of the 1,317 student ministers, we would have the following: a total resident membership of 224,451, or 12.3 per cent of the Disciples of Christ membership; 10,690 baptisms, or 17.9 per cent of the Disciples total; $6,612,238 raised for local budget expense, or 23.5 per cent of the Disciples total; and $654,325 raised for all causes, or 5.24 per cent of the Disciples total.

The average per capita giving for 30 student churches in 3 states for all causes is $3.97; for 30 churches of comparable membership with regular full-time ministers, it is $4.01. When we recall that these are the smaller churches, we see that the service rendered by student pastors is no insignificant factor in the life of the church.

Student Files Application

It is the policy of the School of Religion to recommend no student to a church until he has filed his application with the school for admission as a student. It must be his intention to attend the seminary and he must be acceptable. In this application he gives complete information about physical health, education, academic interests, financial condition, previous occupations, character references, church work and preaching experience, and his needs as a student minister.

When Robert Lewis, church relations director for the School of Religion, presents a student minister to a church, he is better acquainted with the young man than are most pulpit committees when they recommend a man for the local pulpit. This is important because a real effort is made to present the student to a church where he can render the best possible service.

When the pulpit committee of a church contacts the School of Religion for a student to serve them as minister, Mr. Lewis makes an appointment with them, or frequently through them with the church board, and their needs are thoroughly studied. Such important items as the type of program best suited to their church, the qualifications of the man to fit their congregation, the amount of time the student should spend with them as pastor and how much time he should be in school, and other specific problems about their pastoral relationships are discussed.

—Photo by Indpls. Engraving Co.

Dean O. L. Shelton (right) confers with Donald Reisinger, student pastor (left), and Robert Lewis, placement director.

Then too, the salary they are able to pay for the service they require, as well as Pension Fund, convention expense and other items in the remuneration of pastoral services are considered. In order to serve the congregation acceptably, it is necessary to have a thorough understanding of their needs and expectations. Every effort is made to serve the church in the best possible way.

One of the problems in Disciples churches is the short pastorate. It is the policy of the School of Religion to bring student and church together on such a basis that he may serve this church all his student life. The shortest period would be three years. Many student pastorates run six and seven years, with the average probably running between four and five years.

A *Year Book* survey made a few years ago indicated that 84.25 per cent of the pastorates among Disciples over a 27-year period was 4 years or less. Because the pastoral experience is an integral part of the minister's training, and because he is in a real sense the pastor of a church, the School of Religion encourages the church relationship in every possible way.

The school program is adjustable to the needs of the church according to five general types (1) A student lives on the field and spends two days a week in school. This is practically a full-time pastorate and the student takes five years or more to complete his

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academic work. (2) A student lives on the field and spends three or four days in school. He gives leadership to the church and in the community and takes three years or more to complete his degree. (3) A student lives in Indianapolis and spends a three-day week end on the field and is present for other important meetings. (4) A student lives in Indianapolis and spends a short week end with the church and is present during the week for occasional meetings of singular importance. (5) A student serves a church regularly one Sunday a month, or two Sundays a month, and gives encouragement to the activities of the church. In this general pattern the churches grow and students grow, and the students are prepared by academic studies for a life-time ministry.

With regard to the school-student relationship, the School of Religion in common with most seminaries has a counselling program. In an orientation course all new students are counselled about their relationship to the church and about the importance of their student ministry. The problems of entering into a pastorate are fully discussed. General questions with reference to program are also considered, and students may raise any questions pertinent to their particular situations.

In practicum courses each student is assigned to a professor for frequent and personal discussion of his particular problems, the program of his church, and the concerns that he may have regarding his church. Professors studiously refrain from infringing upon the prerogative of the church to study and outline its own program, but they do counsel with the minister in his problems with, or concerns for, the program of the church.

While this is a formal process for one semester only, a relationship is established which is available and carries on through the student's academic life. The school attempts in every way possible to help the student to a growing, satisfying and successful experience in his student ministry. The school is also interested that each church have a growing and constructive experience under the leadership of students.

Donald Reisinger, the student pastor of South Side church in Muncie, Indiana, greets church members after morning service.
—Photo by Folger-Brown Studios

It is not difficult to measure the tangible factors in a pastorate, but it is impossible to measure the intangibles. The latter, of course, are the real factors in a church. However, the former give some indications of growth and progress.

Survey of Student Pastors Made

A few months ago a survey was made of the student ministers of the School of Religion. They made up 23 per cent of the ministers serving in the state of Indiana and were serving 18 per cent of the churches and 13 per cent of the membership. The average membership of student churches was 174, and all churches in the state had an average membership of 260. The average Sunday school enrollment for all churches was 171 and for student churches, 163. The average additions for all churches was 12.3 and for student churches, 10.6. Churches ranged in size as follows: (1) 17-99, 27; (2) 100-199, 58; (3) 200-299, 26; (4) 300-399, 6; (5) 400 and above, 9.

In 78 churches making a complete report under the heading "Improvement in church program," 67 specific projects were reported; under the heading "Improvement in educational program," 66 projects were indicated; "Crusade goals," 63 churches were participating; "Building improvements," 66 churches reported improvements totaling $250,000. All these churches had an aggressive, constructive program.

Permanent Values Gained

Some permanent values accrued from this service to the specific churches and to the Disciples as a whole. Every church which is interested in the ministry of the future is tied up in some measure to these values.

First of all the churches are being served by full-time and life-work ministers. This is their life task. Their whole life is before them, and they must make good. The ministry is not a part-time job with them but something to which they have dedicated their lives. They are eager to serve and anxious to have the church grow. Various evaluations indicate that they do a good, constructive job, and the churches do grow.

The church as a whole is being served. We must have an adequate "pool" of trained, effective ministers for the future of the church. Every church is interested in this vital fact. Any church that has a student minister and encourages him in his desire to prepare himself more adequately for his life task is helping to provide the leadership of the church tomorrow.

Every student church, while being served today, is giving support to the ministry of tomorrow. Men who occupy our greatest pulpits today served student churches yesterday; and the churches they served, by inspiration and encouragement, helped to give them the opportunity which benefits the total church today. We owe a debt of appreciation to student churches which help "make" our ministers.

The Reformation — Its Meaning for Today

By STANLEY I. STUBER*

WHAT is the importance of the Protestant Reformation for our own day and generation? What has it to say to the modern church? How must the basic principles of the Protestant Reformation be forwarded, extended and readjusted in order that Protestantism may not only protest but become a creative force in contemporary life? These are some of the questions which we will endeavor to answer.

Reformation of the Church

Today, as we look back upon the Reformation we are aware of several positive values of tremendous weight which have come down to us through the centuries. In the first place, it was a reformation of religious thought and life; it was *a reformation of the church.*

Not only was it the beginning of a new Christian movement known as "Protestantism," but through the Counter-Reformation the Catholic church was purified and strengthened spiritually. The reformers were dealing with an ecclesiastical system which had been corrupted. Morally and spiritually it needed the salt of righteousness. This came with the Reformation and we are the benefactors.

Another great contribution of the Reformation is *the whole Protestant cause,* including the various denominations. While some of us may not appreciate "denominationalism," nevertheless the fact still remains that the Reformation broke the rigid shell of authoritarianism with its total obedience to the Pope and put in its place individual interpretation and the priesthood of all believers. This matter of soul freedom is now basic not only to our Protestant system of belief and practice but also to the whole democratic cause.

Return to the Bible

One more distinct contribution of the Reformation is the *return to the Bible* as a rule of life and faith. Instead of an institution we now have a life. In the Bible we find the way to salvation. The Word has become alive and speaks to us. It challenges us and sends us forth to do the will of God. The open Bible has thus become the badge of those who are saved by faith through Jesus Christ.

Still another benefit of the Reformation which has come down to us is the *restoration of laymen* to their first century position. The first disciples were laymen. Meetings were held in homes. The New Testament was written in large part for and by Christian laymen.

In the Roman Catholic church the life, authority and organization had been taken away from laymen. Professional priests, bishops and cardinals took charge. The Pope in Rome became the final authority. Thus there was created a situation whereby the sacraments and the authority of the church rested not in the hands of believers, of the disciples, but in the absolute power of a specially ordained clergy.

The Protestant Reformation broke this tightly closed system and permitted laymen to have an active part in church affairs. Emphasis was placed upon the Christian vocation. The church was restored to the fellowship of believers where it should have resided all the while.

There are many other benefits which have come to us from the Reformation but these are some of the major ones. Now let us look at them in their modern setting and see how we should take hold of them, use them creatively and perhaps even improve them.

Is the Protestant Church Dead?

The Protestant Reformation gave us a new church system. What are we doing with it? Millions of our fellow citizens—and they certainly are not Communists—think that the Protestant church is dead, impotent, helpless. They point to the hundreds of divisions, the constant strife, the apparent selfishness, the exclusiveness. They maintain that the Protestant churches do not have any great convictions, or if they do, that they have lost the courage of their convictions.

The time has come to revitalize our church membership; to make membership in a Protestant church an exciting business. The time has come to re-examine baptism, stewardship and evangelism. All of them must contribute to a lively and vital membership. Our church rolls must not be loaded down with deadwood. Every member should be making some kind of contribution to the Christian cause. If he is not, then something should be done about it. The church is not a club. It is a fellowship of believers. Let us, therefore, following our Protestant Reformation heritage, revitalize our churches.

Led by the Holy Spirit

Few will defend "denominationalism" as such. But most of us Protestants will defend the basic principles of soul liberty and individual interpretation, which are essential parts of our faith. We will not submit to Rome. Our authority is Christ, not the Pope. We, therefore, will be led by the Holy Spirit.

If we are sure that the Holy Spirit tells us to establish separate churches, then that is our privilege. But let us make sure that we hear correctly before we act. For, according to the New Testament, the emphasis seems to be on unity rather than division; upon brotherhood rather than upon competition.

The call to Christian fellowship, unity and cooperation must be heeded by Protestants for many different reasons, some practical and others biblical. We must

*Dr. Stuber is general secretary of the Japan International Christian University Foundation and author of *A Primer on Roman Catholicism for Protestants.*

find a new strength through united planning and action. We must demonstrate to the world, on the mission field as well as at home, that we have a common cause and that we can act together. The next great step for Protestantism to take is within this area of creative cooperative action.

Bible a Book for Living

Much controversy has been stirred up over the Revised Standard Version of the Bible. Most of the discussion has missed the point. Instead of rejoicing over a more readable edition and a more accurate translation, attention has been centered upon certain points of theology. Now it is essential, we admit, to have theological discussion if it does not interfere with Christian faith and practice. The Bible, however, is a book for living. When it becomes merely a basis for argument, then it has missed its real function.

Protestantism returned the Bible to the common people and translated it in the vernacular so that it might be read and followed. Here is where the emphasis should be today. We should welcome any help which gives us a clearer understanding of the true meaning of the Bible, for our primary purpose should be to know what it really says so that we may be faithful followers of its teachings. Today we must keep the Bible open and listen to what it has to say to this age and generation. Then we must act as Bible-inspired disciples should.

Christian Vocation Is for All

The Protestant emphasis upon Christian vocation, whether the call from God comes to serve in the pulpit or in the factory, is something which we need to stress today. We can never have a strong church if it is founded only upon the clergy. The church must be an active Christian fellowship with each member making a positive contribution. Therefore, more and ever more ways of making all members actual participants in the work of the church must be discovered.

Various new interests on the part of laymen must be created—interest in world missions, in stewardship, in social justice, in evangelism, in youth work. There is no excuse for a Protestant today to sit back in his pew doing nothing. Piety, devotions, spiritual culture must be linked directly to Christian action.

Contribution of Laymen

Laymen can make a tremendous contribution to the Protestant cause by taking religion out of the church and applying it to everyday life and to the problems which harass the world. Protestantism gets its inspiration within the church; its practice is done wherever there is need. Laymen, therefore, can become special instruments of Christ as they take his message and spirit into the marketplace, into politics, into every phase of business, industry and world affairs.

Here is a wide-open field. Great things can be accomplished here. We must not leave these all-important areas to the Communists. Now is the time for Protestants to step forward with a strong social and economic program which is not for the benefit of the church as such, but of the people.

Latin America in Today's World

(*Continued from page* 21)

machine guns. In Argentina we must remember that 48 per cent of the votes in the recent presidential election were cast against Peron.

There is a liberal spirit in Latin America that refuses to die. And when the day of emancipation comes, its influence will be felt by us if we do not fail to be true to the spiritual values and Christian principles that have made us great and if we are careful to share with our fellow Americans in the Southern continent our "rich feast of ideas," our faith, our religious convictions, our Christ. And we must not forget that it is in Latin America that the most courageous fight and the most generous outpouring of martyr blood is being made for the cause of religious liberty.

A Ghastly Failure

Latin America has been called Christianity's most ghastly failure. After four centuries of a veneer of Christianity, in most countries only 10 per cent of the population is connected with any church. The majority is not only indifferent but bitterly opposed to the obscurantism that still keeps illiterate 80 per cent of the people.

The library of San Marcos University in Peru reveals the fact that during the past year not one book on a religious subject was called for. The hardest paganism to fight is that of a perverted Christianity. The corruption of the best is always the worst.

Not long ago I was invited to give two addresses to the students of San Marcos University in Lima. One of my subjects dealt with our Lord's declaration that man cannot live by bread alone. The other subject sounded less religious and it was thought that it would be wiser to begin with a subject less apparently religious.

But when we consulted the president of the student body his immediate and emphatic answer was: *"Do not hesitate, senor, to take up that first subject. Our students are seeking ideals. We have not all the bread we would like to have for our bodies; but our souls are hungrier still."*

Applause Is Symbolic

And so to a packed audience of Peruvian students, I spoke of man's spiritual needs and of how Christ, the living bread, can satisfy those needs. When the message ended the applause was surprisingly long and to me embarrassingly persistent. When it finally ceased one of the professors said, "I have been in this university for twenty-six years and I have never heard the students applaud like this before."

Protestantism in Latin America is lifting up before its people the Christ who said, "And I, if I be lifted up will draw all men unto me." That applause was the warm heart of Latin American youth responding to its first vision of the living, revolutionary, challenging Christ.

Evangelism in the Firehouses

Teaching Mexico City's Firemen About Christ Has Not Been an Easy Task—But Twenty Years Have Brought Their Surprises and Their Rich Rewards

By F. J. HUEGEL*

IT is now almost twenty years since I began the work of evangelizing the firemen of the five fire stations of Mexico City. In those earlier days our seminary held its classes in a downtown church only half a block from the central fire station. As I daily saw these men at work a burden for their spiritual welfare was laid upon my heart. It could not be contradicted. All efforts to put it aside proved futile; something had to be done.

So one day I walked into the central station to announce my mission. It was then I learned that when God is in a thing of this kind, he works at both ends. My reception could not have been more royal had it been for Britain's Queen. I was ushered into the presence of the chief, who, after the preliminaries of etiquette, astounded me with the declaration that he was eagerly looking for just such help as I offered. He said that as a Mason he had led his men as far as he could with the spiritual lights of Masonry, but that he recognized their limitations and desperately needed help. I went out of the place walking on air, feeling that God had spoken and that I had been commissioned for the most thrilling missionary opportunity of my life.

The heaven-born adventure began to the tune of trumpets with a joy that was unspeakable. The fire departments of Mexico City, of which there were then four (now there are five), are a wing of the militia. Upon my arrival the trumpet would sound and the men would line up in military fashion to march off to a dining hall where, seated around long tables, they listened to the Gospel according to St. John which I chose as an opening wedge. This happened in all four stations.

THOSE were the happiest days of my missionary years, for these men, consumed with thirst which had been pent up for years in their breasts, gave me no rest. They devoured my every word. Almost daily there were men accepting Christ as their Savior and Lord.

Central Christian Church of Dallas, Texas, provided Bibles, and so the holy quest began. One dear fellow, a giant of a chap, Don Guillermo Tagle, who has only recently gone to be with the Lord, read the Bible through, only to inform me that he was beginning again at once. A wave of spiritual life swept through the fire stations. My joy knew no bounds. Then the blow fell.

Word had reached the general of the strange proceedings in the fire stations. The fire chief, at this time Col. Vanegas, was called to account. With deep regret and sorrow of heart, he notified me that the meetings must stop. It was like a death knell. I became ill and for a year secretly groaned and wept and prayed for my men who had become the soul of my soul and the very reason for my being.

Then it was that the chief came to my rescue. I could continue, but my work must be done quietly and secretly. I would be a friend who could slip into the stations under cover of night to talk to the men, pray with them and lead them forward in their Christian life. But I must be very quiet and watchful, for we were proceeding contrary to military orders. The chief, it seemed, had entered in a measure into my agony and shared with me the bitter cup. He put Christ above advantage and position. He loved his men and yearned for their spiritual welfare.

No further trouble came. The general was removed. With the coming of a new military head and the consent of the fire chief, I came out of hiding and golden days were again our lot.

THERE were gatherings without number early in the morning when both shifts could be present; there were never-to-be-forgotten Christmas festivities; there were special occasions as when the President's mother honored us with her presence in the midst of songs and Bible readings; there were times when Heaven drew near and the glory of God was seen reflected in the radiant faces of the men. I watched over them as a nurse over a newborn baby, and night and day called upon the Father of Lights that he might cause them to grow in grace and the knowledge of the Lord Jesus Christ.

Then came what is known as *La Sirena* in the history of Mexican fire fighting. It was November. I was getting things ready for a great Christmas in the fire halls. Thursday afternoon, November 21, a group of firemen lay on their cots singing and playing their guitars. Others, some of whom were officers, gathered about to listen to the singing. I talked to the men about the Christmas program which I was preparing. They offered to help with a number—their guitars and a song.

It was the strangest experience of all the years with the firemen. I went home that Thursday afternoon feeling that I had been within the gates of the Holy City. The remark I made to Mrs. Huegel was, "The firemen nearly devoured me for sheer love." It was strange. I did not understand.

ON Sunday morning the men were called to a downtown blaze which became the worst fire in the capital's history. It was thought that there was a family in the uppermost story of the burning building, a thing that was later proved to be untrue. The orders were for the men to go to the top and fight the flames—the family must be saved.

One of the men said to Captain Quiroz: "I think this thing is coming down on

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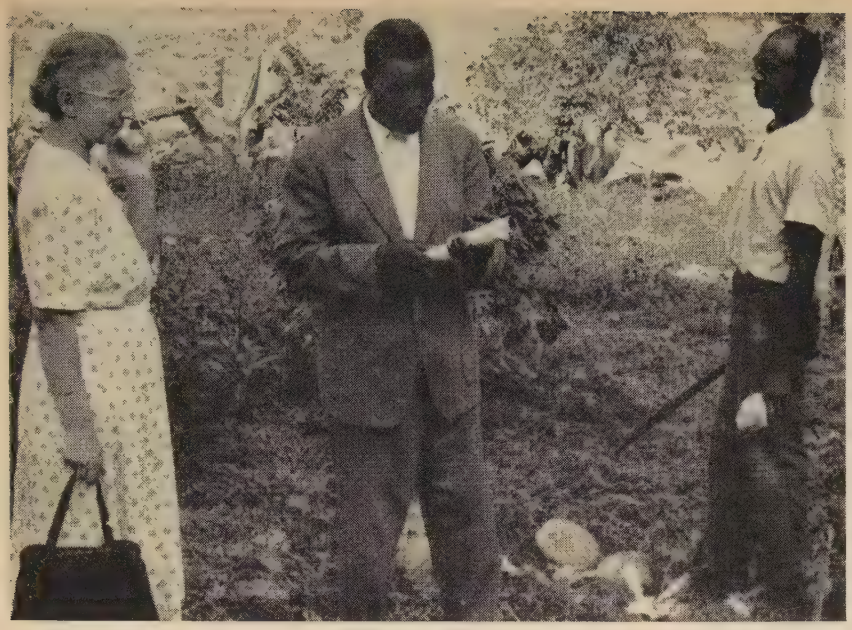
*Mr. Huegel is a missionary to Mexico with The United Christian Missionary Society.

F. J. Huegel, Disciple missionary to Mexico, is photographed as he stands on a fire truck with several of the men he has instructed in his evangelistic work.

—Photo by Mrs. F. J. Huegel



Lyrel G. Teagarden stops to chat with two members of the Caenwood Church.

Missionary Finds Work Is Fun In Rural Jamaica

Six Busy Months Spent In Portland Parish Leave Their Lasting Impressions

By LYREL G. TEAGARDEN*

THE first week in December, 1952, I went to Buff Bay on the northern coast of the island of Jamaica. It was a wonderful experience living there and working in the rural churches. With my furniture, wash basin and kerosene lamp I went to Buff Bay from Kingston in the mission truck.

I had a very pleasant room opening onto the front verandah and overlooking Buff Bay River and the hills beyond. The Lawrence family, with whom I lived, included Mr. and Mrs. Lawrence, six children, a grandmother and two maids-of-all-work. Also there were two other roomers in the house—the district sanitary inspector and a baker—but they boarded elsewhere.

The two older children are teen-agers and were in boarding schools, one of them in our own Disciples Christian College at Lawrence Tavern. Mr. Lawrence works for a fruit company which exports bananas. Between the times when the banana ships are in, he cultivates land at Craigmill where his father, our elder minister, lives.

Children at Home

Christmas was all the more fun because all the children were at home for their long "winter" vacation which lasted well into January. In addition to special church services, a school program at the Buff Bay Government School, and the home celebrations, there were the performances by the John Canoe (pronounced Canoh) players. At this season of the year they travel from village to village, dressed in grotesque costumes and masks, entertaining on street corners and in theatres with drama and dance. The Christmas custom seems related to that of the mummers of old England.

There was time in January to hold a week's daily vacation church school in the Craigmill Church. It was the rainy season but attendance was good. It was the first time such a school had been conducted there. The children loved it; and the young people who helped received some practical training as teachers. The week after Easter, under the leadership of Richmond Nelson, our 19-year-old student preacher who was taking some of his training in this area, these young people conducted another vacation school for the same children while I carried on at the Ythanside Church. The week before that we had pre-Easter classes for children in the Chepstowe Church. The older children of all these groups and of our other churches of the district have been organized into Christian Youth Fellowships. Richmond's youth, energy and enthusiasm did a lot for the churches, especially for the young people.

Another type of children's work which I thoroughly enjoyed was the lending library to which about seventy-five Buff Bay children came on Saturday afternoons. It started with the Lawrence children to whom I lent the few children's books I had with me—the "Pooh" series and some Golden Books. The children were so pleased with these that I sent for a story-hour set which I had seen advertised.

When the books came, I asked the Lawrence children to invite some of their friends to share the books. After that I was swamped with requests to "join the library." I sent word to friends at home who wanted to do something for Jamaica, and books have been rolling in ever since.

Took Books Along

When I moved from Buff Bay, I took the books with me in order to have a similar project at the Pretoria Road Church. The library was not an original idea on my part. Roberta Millard had been carrying on a lending library at Lawrence Tavern for some months previously.

It was fun getting around to the rural churches. Most of the time a bus took me at least part of the way. A few times I had transportation on a milk truck or a market truck. Several times the Evart Millards came over from Lawrence Tavern in the mission van and we went together to some church in the hills. As for walk-

Brother Lawrence, ageless pastor of seven churches in Portland Parish, opens a service in the tiny church at Chepstowe. Brother Lawrence, at 87, does the work of two or three men.

*Miss Teagarden for many years was a missionary in China under The United Christian Missionary Society. She is now serving in Jamaica.

ing, there was plenty of it—and I liked it. I have always had a desire to join a walking club! The longest distance I walked at one stretch after going to Buff Bay was twelve miles. It would have been sixteen, but a truck driver picked me up when I was half way down the hill on the return trip from the Berea Church, eight miles from my home.

After that I drove up to Berea with the Vincents, who pass the Berea Church the first Sunday of every month on the way to their church at Cascade, still farther up the mountain. Mr. Vincent is the Jamaican pastor of several Friends churches in the area.

Six-Mile Walk Enjoyable

The six-mile walk from the Chepstowe Church by moonlight was especially enjoyable. Part of the road is by the sea, with waves pounding and splashing on the rocks below. The rest of it is over a rough road between a river and steep, overhanging cliffs.

The round-trip of almost six miles to the Craigmill Church was a beautiful walk across two rivers, through Dark Hole, and up the hill past Bamboo Piece. When I first heard the name I thought it was Bamboo Peace, and I still like to think of it that way.

Brother Tom Lawrence at eighty-seven does the work of two or three younger men. He rides his horse down the hill to bus line or railroad, goes as far as he can by whatever mechanical transportation is available, then rides another beast sent by whatever church he is visiting, up another hill to his destination. He ministers to seven of the nine churches in this Portland Parish.

Organized CWF

One of my duties was the organizing of Christian Women's Fellowships in the district. Some of the rural churches welcomed the new organization eagerly. At Chepstowe the men and women wanted to keep together, so we organized a Christian Adult Fellowship there.

There is a good interdenominational spirit in Buff Bay. The churches held union meetings for the Universal Week of Prayer, the World Day of Prayer and May Fellowship Day. Anglicans, Baptists, Friends, Methodists, Salvation Army people, Church of God (Holiness) members, and Disciples all joined in these meetings.

Wanted to Stay Longer

I wish I could have stayed on in the Portland Parish; but on Sunday, May 31, a farewell reception for me was held at the Craigmill Church. I came to Whitfield Town in June. It is a section of Kingston where our Pretoria Road Church is situated. I am making my church home here while Miss Myrle Ward is on furlough. There is good bus service between Ricketts Avenue, where I live, and the church. Also I can get a bus near by which takes me to the Torrington Church, where the office of the Jamaica Association of Christian Churches is and where I am doing the work of Mission treasurer in Miss Ward's absence.

Cooking always is an important part of every church convention. Here delegates to the Disciples of Christ convention in India are shown preparing food for an evening meal. Delegates from the Indian churches as well as from the ranks of the missionaries met together to solve their problems and to strengthen their common ties.

—Photo by Reynolds

Disciples in India Hold Lively Convention

By TOM N. HILL*

THE annual convention of Disciples of Christ churches in India was held in a beautiful grove of mango trees on the bank of a river not far from Takhatpur. The delegates from the churches came to this shady grove from all directions. Some came on foot, and some came in carts and in cars—either jeeps or the old Model-A Ford—along roads modern cars could not travel. In fact, during the wetter months no car could travel these roads.

A few small tents added to the protection from the sun, but for the most part the shade of the mango trees was sufficient. Delegates slept on the ground, protected somewhat by straw. Some of us were further protected by mosquito nets.

The actual sessions were held under the shade of the trees, necessitating some moving as the sun shifted its beams.

The convention theme was from Nehemiah 2:18, and the emphasis remained, "Come and let us gird ourselves and begin to build," and "Let us rebuilt the walls that are fallen down."

Brahman Convert Speaks

Mr. Khanna, a convert from the Brahman caste, was our convention speaker—a powerful speaker with a personal witness for the faith which is within him. There was no difficulty of attendance at the sessions at which he spoke. Indian audiences have not yet fully learned the theory of fifteen or twenty-minute preaching, and they sat listening as long as he felt led to continue.

Various Indian Disciple leaders led the devotional periods, which were enlivened now and then by singing.

The Mission secretary-treasurer, Kenneth L. Potee, and the chairman of our evangelistic committee, Donald G. McGavran, are members of the executive committee of the convention of churches. In addition, the mission may—and sometimes does—send up to five delegates. This year Herman Reynolds, just back from furlough, Keith Hall, Betty Smiley and the author were the mission delegates. Most of the discussion was from and by Indian members, and all decisions were by them, although the missionaries did participate in discussion and voting.

Discussions Familiar

Some of the discussion would have a familiar ring: the problem of church letters, for instance. Disciple folk in India are shocked by the stories of the large number in the United States who never present their letters, yet we do face the problem of shifting members who are not always prompt to present letters. Advice to the churches was written into the report. Church discipline was discussed. It is a dead letter in most American churches, but it still is vital out here.

Most of the interest, however, centered in a resolution which had been presented to the churches. Because the work at the Kotah mission station had grown so rapidly, and the cost of its operation had increased far beyond their financial ability to underwrite, the resolution asked if it would not be better for the Indian Disciples to turn this station over to the Mission and choose a smaller station within their financial ability.

Met with Opposition

In spite of the fact that this proposal had been made over and over and by many individuals from many churches, when it was proposed officially it was met with instant and vigorous opposition. Many folk came prepared to fight to the last ditch; but when it was announced that no church had in fact approved it, a resolution was speedily passed to continue as at present in cooperation with the Mission. Peace descended although in fact it had not even been broken.

One of the most valuable features of the convention was the visits to village churches on Sunday morning. Cars managed to take many delegates to Lotta, Amora,

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*Mr. Hill is a missionary to India with The United Christian Missionary Society.

Women and WORLD HIGHWAYS

The Opportunities Are Ours

By MRS. RUSSELL C. PUTNAM*

TWO hundred and one thousand active Disciple women ought to be a significant force in our brotherhood. They want to add significance; through the International Christian Women's Fellowship they will do so.

The purpose of the International Christian Women's Fellowship is "To provide a channel by which all women of the churches of Disciples of Christ in Canada and the United States may be joined in fellowship and in making their contribution to the extension of the Kingdom of God." The membership consists of "all women who are members of the Christian Women's Fellowship or some other women's organization in their home church, and who are in sympathy with the spirit of the International Christian Women's Fellowship."

CWF Has Made Strides

Christian Women's Fellowship has already made great strides since it was first conceived in 1949. This is due to the work of the national department of Christian Women's Fellowship and to state and area boards. National staff members have prepared materials and promoted causes of women's work. Employed state executive secretaries and volunteer lay women have worked closely with local church groups. More than three thousand six hundred of our churches now have Christian Women's Fellowships uniting all the women of the local church in a program of worship, study and service. With these four years of organizational planning and development behind us, we are now ready to work together as an International Christian Women's Fellowship.

What's New About It?

Women are asking, What new opportunities are available for us and what new responsibilities can we assume through our membership in the International Christian Women's Fellowship?

First of all, through the International Christian Women's Fellowship every woman in every church will have an opportunity to make a personal contribution to the planning of the women's program of the brotherhood. As she becomes a part of this united fellowship she will be able to express her concern and interest through the members of the Commission (four of whom she helped to elect from her own state or area). She will see within the organization a place for her own talents and influence. In this new role, also, the church woman will extend her interest and knowledge of brotherhood work and thus feel a stronger sense of loyalty toward the causes which the women help to support.

*Mrs. Russell C. Putnam, Cleveland, Ohio, is the first president of the International Christian Women's Fellowship.

Relationship with Other Church Women

Disciple women have been active for many years in the work of United Church Women and have assumed leadership nationally as well as in the states and local communities. The support of our recognized international organization will give confidence and authority to those who now represent us in the program and planning of the united church work.

Shown here in this photo are the officers of the new International Christian Women's Fellowship. Left to Right: Miss Jessie M. Trout, secretary; Mrs. H. I. Rudduck, vice-president, and Mrs. Russell C. Putnam, the new I.C.Y.F. president.

We have been among the few communions who have not had an elected national president and a vice-president of women's work to represent us at interdenominational meetings and at the assembly of the United Church Women. Now the new officers will represent Disciple women at the United Church Women's Assembly in Atlantic City in October. We will be charged with the responsibility of speaking for the Disciple women wherever occasion calls for denominational representation. This is a way in which the women of the local churches can have a voice in the affairs of the church and the world.

Our Heritage

We cannot consider the privilege which we have today and the many doors open to us for service and spiritual enrichment without giving thought to our rich heritage. As we read the records of the past we are aware of the growing influence and outreach of the work of Christian women through the years. The International Christian Women's Fellowship with its all-inclusive purpose is the result of the growth of the women of our brotherhood in their conception of the missionary task of the church and their concern for the needs of the world. We did not come to this experience without years of preparation which date back to days of the Christian Woman's Board of Missions.

Women have worked and prayed for a closer fellowship since the beginning of our church history. At first they were handicapped in many ways by the social customs of their day, poor transportation and communication, and the reluctance of the church to accept them in positions of responsibility. But of their zeal and accomplishments it was said, "This is the flame of the Lord's kindling—and no man can extinguish it." Our status has improved rapidly during the past few years but much of it is due to the courage and character of the women of the past. We do not have greater faith than the women of long ago . . . but . . . we do have greater opportunity!

Channel of Ideas and Influence

For the first time we have a uniformity of purpose, a program, and an effective way of sharing the ideas of the local church with the program planning committee of the national staff. Through the Advisory Council of the International Christian Women's Fellowship, suggestions of local church women for study and program procedures will be brought to the national staff. The women who are members of the Advisory Council will make a valuable contribution as they share their insights from practical experience. Suggestions for service work in the local church and for service projects of state and national scope will be shared in the same manner.

We now have a channel through which we can extend our influence in the important issues of our day, such as building foundations for peace through a better understanding of the United Nations, strengthening the cause of human rights and all Christian social relations, and defending the Christian church against unjust criticism and attack.

By establishing a fellowship of Christian women we have strengthened our spiritual bonds and set up a pattern for ourselves that is over and above the rules and procedures of organization. The International Christian Women's Fellowship opens the way for us to go forward in a united program of Christian service far beyond anything we have ever known. We need the prayers and loyal support of every woman in every church as we begin this new adventure together.

Bethany College
Bethany, West Virginia

MISS Helen Louise McGuffie and A. W. Bleum of the faculty of the English department of the college have been granted leaves of absence for the current academic year to continue work toward their doctorates. In the interim, Corbin Scott Carnell, Bronxville, N. Y., and Charles D. Neel, Uffington, W. Va., will serve as members of the faculty. Mr. Carnell is a graduate of Wheaton College and Columbia University; Mr. Neel is the holder of two degrees from West Virginia University.

Bethany College has been accepted as one of nineteen colleges and universities in the United States to participate in the Washington Seminar Plan of the American University at Washington, D. C. Under this plan two to four qualified social science majors will spend the second semester of their junior year in study in Washington. Professor B. Chandler Shaw, head of the Department of History, will serve as the Washington semester representative.

In connection with the replacement and remodeling of the heating plant at Bethany College, the Follansbee Steel Corporation of Pittsburgh has made a gift of $2,000 to the school. It will help pay the cost of the replacement of the boiler equipment.

Friends of President Perry E. Gresham have presented him with a gift of $4,250 which he has placed in an endowment fund to provide a scholarship for a ministerial student from a religious body other than Disciples of Christ. It will be a "Christian Unity Scholarship." The gift was presented to Dr. Gresham in appreciation of his ministry at Central-Woodward Christian Church, Detroit.

Dan W. Heatherington, Jr., Bellaire, Ohio, is a new instructor in biology at Bethany. He is a graduate of Bethany College and Western Reserve University.

Chapman College
Los Angeles, California

Willard Learned, formerly pastor of the Sun Valley Christian Church, began his duties this fall as head of the Department of Religion at Chapman College. Mr. Learned has been a missionary in Africa, director of Christian education for the Christian churches of Southern California, Army chaplain and pastor.

Drake University
Des Moines, Iowa

The Kresge Foundation, Detroit, Mich., has made a grant of $100,000 to Drake University toward the financing of the new dormitory project. The making of the grant is dependent upon the University's raising sufficient funds to finance the project by June 1, 1954. The total cost of the project will be $2,600,000; when it is finished, it will include three residence halls and a central dining hall. Only $104,760 remains to be raised by June 30 to complete payment of the project.

The new Bible College building is nearly financed. On a goal of $65,000 the Christian churches of Iowa have raised $67,500 in gifts and pledges. This brings the amount of money on hand for the building to $224,500. An additional gift of $30,000 from Oreon E. Scott is to be used for a Prayer Chapel.

During the summer the Drake University Community College offered twenty-five off-campus classes in thirteen Iowa towns. The classes were held for three-week periods in each town, with classes meeting three hours a day for five days a week.

Hiram College
Hiram, Ohio

Construction on an apartment house for faculty has progressed during the summer. The building will provide eight apartments each with bedroom, bath, living room, kitchen and dinette. The land upon which the building stands was purchased by Clair Louden, of the class of 1925 and a member of the board of trustees, and was donated to the college. It is estimated that the structure will cost approximately $50,000.

School of Religion
Butler University
Indianapolis, Indiana

Dr. Myrrdyn W. Jones is the new librarian of the School of Religion. He is a native of Ohio and received his A. B. degree from Bethany College and his M. A., B. D. and Ph. D. degrees from the University of Chicago.

During mid-summer the School of Religion held an Ecumenical Institute as a special emphasis of the summer school. Carl C. Rasmussen, of Lutheran Theological Seminary, Gettysburg, Pa., was the visiting professor; Dr. William Robinson and Prof. Ronald E. Osborn were other members of the staff. Resource leaders included Dr. Hampton Adams, St. Louis, and Dr. John Harms, Chicago.

William Woods College
Fulton, Missouri

Fred M. Mullett, Columbia, Mo., will teach French and German for the current

Disciple College Honors Church Historian

—Photo by Barratts

Shown above are the participants in a service at Church House Chapel, Westminster, London, honoring Miss Ruth Rouse, editor-in-chief of the World Council's Ecumenical History. Miss Rouse was presented the Doctor of Letters honorary degree by Culver-Stockton College, Canton, Mo. Left to right: Canon McLeod Campbell; Prof. G. Edwin Osborn of Phillips University, representing the Board of Higher Education; Miss Rouse; Dr. George Walker Buckner, Jr., editor of WORLD CALL, who presented the degree for Culver-Stockton College; the Lord Bishop of Chichester, and the Reverend R. D. Say, Secretary of British Council of Churches, who arranged the Service.

academic year, relieving Miss Helen Jones who is on leave due to the illness of her mother. Mr. Mullett has completed most of his work for his Ph. D. and has a master's degree in German from the University of Maryland.

Richard Hensel came to the faculty of the Jameson Conservatory as an instructor in piano. He replaces Paul Jackson who will be on concert tour accompanying David Lloyd of the New York opera. Mr. Hensel has his master's degree from the American Conservatory of Music of Chicago, where for the past three years he has been an assistant instructor. Mr. Hensel also directed the choir of the Clement Presbyterian Church in Cicero and gave private lessons at the Patek Music School.

Phillips University
Enid, Oklahoma

A Korean opera singer and her sweetheart were married at Phillips University recently. Miss Bok-Hi-Kim, assistant professor of voice at Ewha University in Korea, came to Enid to become the bride of Sunki Baik, former Korean advisor in the United States Army.

This Thing I Do, biography of Dean Emeritus Frank H. Marshall of the College of the Bible, written by Miss Oma Lou Myers, Portland, Ore., has just been published. Miss Myers is a graduate of Phillips University and the College of the Bible at Phillips.

A portrait of Dean Marshall was unveiled at Commencement time and is a gift of former students. It was painted by Gladys Nelson Smith, Washington, D.C. The unveiling address was made by her brother, Prof. Ralph W. Nelson, teacher in the College of the Bible at Phillips.

The Central Christian Foundation of San Antonio has recently authorized a program of scholarships for those who are entering the ministry or religious education and has made thirty scholarships available immediately.

Some $20,000 has been added to Phillips University during the past four months through wills, gifts and bequests.

Twenty-two students whose homes are outside the United States are on campus this year. Of four hundred and forty-eight students enrolled in the College of the Bible, seventy are in preparation for the mission field.

Mr. and Mrs. Harvey P. Everest, of Oklahoma City, have made a gift of a pipe organ to be placed in Bivins Chapel of the Marshall Bible Building. The organ completes the equipment for the chapel and the building.

One hundred and ninety-five churches attained the distinction of "life-line" churches and one hundred and fifty-six other churches have contributed to the support of Phillips during the fiscal year just closed. These churches sent a total of $93,397 to help underwrite the program of the university.

Dr. Roy W. Browning of Kansas has joined the staff of the university as supervisor of teachers in the field, and will also be director of the new placement bureau which will increase the services of Phillips University to students and alumni of the school.

College of Bible Professor To Spend Year in Philippines

A temporary missionary appointment has been accepted by Dr. Dwight E. Stevenson, professor of homiletics. During the 1953-54 school year he will be on a sabbatical leave from the College of the Bible, and for six months of that leave (October through March) he will be a visiting professor in the Philippine Islands teaching at Union Theological Seminary in Manila. He and Mrs. Stevenson will substitute for Dr. and Mrs. George Earle Owen while the Owens study at a native language school. Dr. Stevenson, in addition to his teaching, will be preaching three Sundays a month for the English language services at the Paco and Gastambede churches in Manila. On the other Sundays he and Mrs. Stevenson will visit various mission stations. Mrs. Stevenson will have the responsibility of working with church women's groups.

Dr. Stevenson

Atlantic Christian College
Wilson, North Carolina

Dr. Laurence C. Smith, member of the faculty and registrar of Atlantic Christian College, has resigned to accept a position on the faculty of Drury College, Springfield, Mo. He also will serve as chaplain to the college and will be associated with the Drury School of Religion, a Disciple institution.

Edward Rider, Huntsville, Tex., came to Atlantic Christian on September 1 as assistant professor of social science. He came from the faculty of Sam Houston Teachers' College in Huntsville. He is a graduate of the University of California with a Master's degree from Sam Houston State Teachers' College.

George H. Swain, Anthony, Fla., has come to the college as head of the Department of Business and Commerce. His undergraduate degree is from Tennessee Polytechnic Institute; his Master's degree is from Peabody College. He comes from the faculty of Chipola Junior College at Marianna, Fla.

Edward L. Cloyd, Jr., Raleigh, N. C., has been appointed associate professor of physical education and acting head of the department for the current academic year. The new professor at Atlantic Christian College is a graduate of Davidson College and has a master's degree from the University of North Carolina. His father is dean of students at North Carolina State College.

He came to the college directly from the Army, to which he was recalled in 1951 after having served thirty-six months in the Pacific theater of operations during World War II.

College of the Bible
Lexington, Kentucky

Dr. Charles Lynn Pyatt, who retired this year as Dean of the College of the Bible, was recently honored upon the completion of twenty-five years as Dean of the College and more than forty years at the seminary. For thirty-three years he served as professor of Old Testament. In addition to his service to the ministry of Disciples of Christ, he was one of the leaders of the American Association of Theological Schools, serving on its accrediting committee for many years, and as its executive secretary for five years. His work as teacher and administrator is honored in a book of essays, *TO DO AND TO TEACH.* Many well-known scholars contributed to the book. A history of theological education among Disciples of Christ was included, written by Dr. Daniel C. Troxel. Dr. Pyatt served as the fraternal delegate from Disciples of Christ to the Convention of Churches of Christ in Great Britain this year.

The McCarty Radio Studio on the third floor of the Bosworth Memorial Library has been formally dedicated. While no broadcasts originate directly from the studio, recordings of various programs are prepared there for later broadcast over commercial stations. William D. McCarty, of the board of trustees, gave approximately one-third of the funds necessary to construct and equip the studio.

Texas Christian University
Fort Worth, Texas

Ernest Lawrence, nationally known tenor, began his duties as assistant professor of voice in Texas Christian University's School of Fine Arts this fall. Mr. Lawrence is a native of Houston and returns to Texas after sixteen years of study and work in New York and California. He has sung some two hundred and thirty leading roles in operas in the United States, Canada, Haiti and Central America. He has been a member and director of music of the University Christian Church in Berkeley, Calif., for the past three years.

Dr. Harlie L. Smith, Jr., has been appointed assistant professor of French at T.C.U. The son of H. L. Smith, Sr., president of the Board of Higher Education of Disciples of Christ, Dr. Smith is a graduate of Westminster College, Fulton, Mo., and holds the M.A. and Ph.D. degrees from the University of Minnesota. He is a veteran of the Navy of World War II and Korea.

Butler University
Indianapolis, Indiana

Dr. Cary B. Graham, professor of English and director of graduate study in English at Butler University since 1948, began his new duties as head of the English department on September 1. He holds degrees from Muskingum College, University of Michigan and Ohio State University. He replaces Dr. Paul A. Cundiff, who became dean of the college of liberal arts and sciences last spring.

Robert Montgomery of Richmond, Va., is the new chairman of the radio-television department at Butler and director of radio WAJC-FM at the Jordan College of Music. In Richmond he was with WTVR-TV.

Echoes— *from Everywhere*

Superstition Still at Work In Sections of Belgian Congo

DID you ever find a leaf under your bed? If you did you probably thought that whoever swept the room didn't reach into the corners. But when a Congolese finds a leaf under *his* bed he really is alarmed. If he isn't feeling ill already he suddenly becomes ill from hysteria and fear.

In this land of many trees some are useful and some are harmful; some have edible fruits or nuts and some are poisonous and can be used to kill fish, animals and people. Some trees that are not actually poisonous are used by sorcerers and magicians to frighten people into illness.

When Maurice Ngoi got a severe pain in his head and neck the other day and then began to have convulsions, he immediately began to look around for the cause. Now Ngoi is a Christian but he was reared in a family that believed in sorceresses and magicians and did not know that diseases and illness have natural causes.

He had to find the person who disliked him enough or was revengeful enough to want him to get sick. First he found a leaf under his bed! Then of course he had to find the person who put it there. He accused another boy in the school dormitory; but before they quarreled or fought over it, the missionary and the caretaker caught Ngoi. He is being treated at the hospital. Although not well yet, he is receiving wise care which is different from the mysterious incantations, the cutting of the incisions to let the spirits out, and the ceremonies the witch-doctor would do for him if he were in his home village.

It means a lot for these people to have Christian doctors, nurses and teachers to free them from fear and superstition.

—GERTRUDE SHOEMAKER

Mondombe, Belgian Congo

Disciple Nurse Gives Services To Japanese Protestant Hospital

Kinugasa Hospital, founded at Yokosuka in 1947 by the United Church of Christ, is one of the few Protestant Christian hospitals in Japan. Encouraged by the former U. S. commanding officer of fleet activities at Yokosuka, Captain D. W. Decker, leaders in planning this project of mercy were insistent that it not be an ordinary hospital but that it become an actual training school for Christian hospital evangelists.

Therefore, besides offering excellent medical care, the staff of the hospital maintains an active program of visitation evangelism among the patients. Two hospital chaplains direct a daily worship service for patients and other staff members through the means of a loud speaker system connected to each room in the hospital. In addition to daily and Sunday programs of worship there are other broadcasts which deal with matters of health education. All staff members cooperate and assist in this ministry of spiritual healing.

Paralleling this direct evangelistic ministry, the hospital is now planning to establish a school of nursing which will train a corps of nurse-evangelists to serve in other hospitals throughout Japan. The strategic importance of this school is realized when one sees in perspective the status of the average Japanese nurse. Almost without exception, in non-Christian hospitals the nurse is regarded as a lowly servant whose only function is to do precisely what the doctor and members of the patient's family instruct her to do. She is not considered a "nurse." Needless to say, this is neither a Christian attitude nor good nursing practice.

It is at this most strategic area of need and concern that The United Christian Missionary Society has loaned the services of Miss Adele Bower, R.N. Miss Bower has been invited by the Kinugasa Hospital staff to become a regular staff member, living at the hospital.

Through formal classroom work with nurses-in-training, lectures, ward teaching, and personal example, Miss Bower is playing a vital role in strengthening the evangelistic outreach of the Kinugasa Hospital as well as in training Christian nurses to serve as nurse-evangelists in government and private hospitals throughout Japan.

Recent building developments on the hospital grounds consist of a new chapel for the hospital church. Funds are also being sought for the construction of a new building to house the kitchen and staff dining room so the present chapel and kitchen may be turned into badly needed ward space. Hospital beds now number ninety-seven. Future plans call for a tuberculosis unit of seventy-five additional beds.

—HALLAM C. SHORROCK

Tokyo, Japan

Thai Christian Leader Serves Disciple Mission

Kru Bamrung, with his fine personality and devotion to Christian ideals, is an extremely valuable worker as well as an esteemed friend. The title "Kru" refers to a teacher and reflects the fact that Kru Bamrung has given eleven years of his service in helping to build up our Nakon Pathom mission schools.

He was also helping Dr. and Mrs. Percy Clark, British missionaries, in the general church program. This gave him a very practical training for evangelistic work which was followed by a short period of study at the Baptist seminary in Burma, and last year by a term in Union Theological Seminary, Manila. Kru Bamrung is now a minister, our leading evangelistic worker.

Kru Bamrung is 37 years old. He was born in a small village in the jungle about five miles from Nakon Pathom. His father died when he was two years old and later his mother remarried. Mrs. Clark and Kru Luan, the present Bible woman, went to their village on evangelistic trips and his mother became a Christian. She and a neighbor woman used to walk five miles to church in Nakon Pathom every Sunday.

Kru Bamrung begged to come to the mission school but the stepfather insisted that he work on the farm. About five years after his mother's conversion she became serious-

Filipino Young People Share in Work Camp

Recently fifteen young people gathered at Vigan in the Philippines to participate in a "free labor" work camp. Young people provided their own rice and paid for their own transportation. Work consisted of building a concrete combination tennis court and basketball court for the Community Center. Each day the young people worked, worshipped, prayed and held discussions. Time was also given over to recreation. Writing about the camp, missionary Hubert Reynolds says, "These young people joined the great fellowship of Christian youth throughout the world who have learned the joy that comes through sharing periods of hard physical labor for a Christian cause, group prayer, experience and recreation."

—Photo by Harriet Reynolds

ly ill. Kru Bamrung was then eleven. There was much trouble with the stepfather and finally the court forced him to pay Kru Bamrung's mother for the farm. Just before her death she turned over the entire sum to Mrs. Clark and asked her to educate her boy in the mission school. To the boy she left the parting wish that he would work for Christ and serve God in the Mission in her place.

THAILAND MISSION NEWS
Nakon Pathom, Thailand

Students at Indian Girls School Live up to Motto of Service

The social service program of Burgess Memorial Girls School is a concrete expression of our school motto, "We receive to give." Both staff and students have entered into this work with enthusiasm.

Any Sunday morning about ten o'clock one will see groups of girls carrying buckets, towels, soap and other necessities going along the road to different villages. Some of the projects carried out are as follows: teaching the villagers how to read and write; teaching the women and girls how to sew; teaching them songs, Bible verses and stories with the aid of pictures; entertaining the children with group games, and visiting homes and teaching them rules of hygiene and sanitation. We give our colored Bible pictures as very special prizes.

Each year we have a special Christmas program when the girls bring gifts to be used in this village work. In their own communities the girls go out to near-by villages on Sunday before Christmas to share with their village friends the gifts and Christmas story.

—PROSONNO SHAH
Bilaspur, M.P., India

In Memoriam

Mrs. Viola Ellington, August 14, Wichita, Kan. Member of Broadway Christian Church. Member of the board of directors of Phillips University and The United Christian Missionary Society. Active in church welfare interests and devoted to the work of her brotherhood. Age 84.

Mrs. Eugenia A. Carter, June, California Christian Home, San Gabriel, Cal. She was a member of the Bellflower Christian Church and an active and devoted worker.

Mrs. Carrie Bowman, July, California Christian Home, San Gabriel, Cal. Faithful member of the Covina Christian Church.

Miss Gurtha Russell, July, California Christian Home, San Gabriel, Cal. Was a member of the Hollenbeck Christian Church, but after entering the Home took out membership in the Alhambra Church.

Clifford Merriman, July, California Christian Home, San Gabriel, Cal. Was a member of the church at Rosemead, where he served faithfully for many years.

Missionary Worship Service

Theme: *The Sound of Many Voices*

NOVEMBER

"Declare this with a shout of joy, proclaim it."

CALL TO WORSHIP:

Sing for joy, O heavens, and exult O earth;
break forth, O mountains, into singing!
For the Lord has comforted his people, and will have compassion on his afflicted. (Is. 49:13)

LET US PRAY: O Lord, renew our spirits and draw our hearts unto thyself, that our work may not be in us a burden but a delight; and give us such a mighty love for thee as may sweeten our obedience. Oh, let us not serve thee with the spirit of bondage, as slaves, but with the cheerfulness and gladness of children, delighting ourselves in thee and rejoicing in thy work. Amen.

—*Benjamin Jencks*

HYMN: "O God, Our Help in Ages Past" (*Christian Worship — A Hymnal,* 585.)

MEDITATION: Though still in bondage in Babylon, some of the Israelites could shout with joy over the possibilities which the future held. Hear one of their number as he sings:

Declare this with a shout of joy, proclaim it,
send it forth to the end of the earth; say, "The Lord has redeemed his servant Jacob!" (Is. 48:20)

In the face of their present plight, they could envision themselves back in their own land because they believed so firmly that victories are not dependent upon human cleverness or strength. It was God who wrought victories for them!

This hope for the future was backed by past experiences under God's guidance. Thus their song continued:

They thirsted not when he led them through the desert;
he made water flow for them from the rock;
he cleft the rock and the water gushed out. (Is. 48:21)

As their God had brought them out of bondage in Egypt and had led them safely through the desert, could he not once more redeem them?

It is well that the church get this faith back into its life. For we get so fretful. We work under such strain and stress that we begin to feel the weight of the whole world upon our shoulders. And the very burden of it hinders us from looking toward the possibilities of the future with any real imagination.

Of course we are called upon to increase our efforts. Certainly our Christian concern must be broadened at this grave era in our history. But let our faith speak to us that, as one plants and another waters, it is God who gives the growth. And thus let our strength not be consumed in anxious worry, but let it be put to work to meet the challenges which await us.

Look at the milestones God has enabled our brotherhood to reach in our missionary work. There are hundreds of converts each year in the Belgian Congo. The eyes of the blind are being opened in India. There is an unusual awakening of interest in Christianity in Japan. We have energetic, stewardship-minded churches in Puerto Rico. We have risen to the challenge of unchurched areas of the United States. We have been given a deeper concern for and an interest in the minority peoples in our midst.

These and the many other milestones which our brotherhood has reached give us confidence that, with renewed effort and an abiding faith in God, he will open to us illimitable possibilities for the future.

Under such a burning faith, even the interruption of missionary work as in China need not bring us to despair, for we believe that

He gives power to the faint,
and to him who has no might he increases strength.
Even youths shall faint and be weary, and young men shall fall exhausted;
but they who wait for the Lord shall renew their strength,
they shall mount up with wings like eagles,
they shall run and not be weary, they shall walk and not faint."
(Is. 40:29-31)

LET US PRAY:

Lord God, whose grace has called us to thy service,
How good thy thoughts toward us, how great their sum!
We work with thee, we go where thou wilt lead us,
Until in all the earth thy kingdom come.[1]

OFFERING
BENEDICTION

—MAY SWEET LORD

[1]From the hymn "Lord of Hosts, Whose Purpose Never Swerving" by Shepherd Knapp. Used by permission.

A More Convincing Way

Japanese Christian young people have been volunteering for Philippine work camps. Recently one Japanese youth said: "Somehow the wrongs committed by my country in the Philippines during the war must be made right. My words, or anybody's words, will not convince anyone. It will take work, and suffering, and the forgiving love of Christ to accomplish this. I am ready to give my life for the love of Christ."

For Adult Mission Study

THEME
Spanish-Speaking Peoples in the U. S. A.

NOVEMBER

"The Cup of Water"

ONCE when Christ was talking with his disciples, he commented, "Whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he shall not lose his reward" *(Matt. 10:42)*. Through Mexican Christian Institute many cups of cold water have been given in the name of Christ; and those who have been privileged to witness the expressions of gratitude of the recipients agree that the reward truly is great.

For forty years the Institute has been serving its community. When it was first established, water was indeed a great luxury in the Mexican district. Throughout the years, however, M.C.I. has worked to have the city water lines, as well as sewerage lines, extended into its community. And so, literally, M.C.I. has given to the people surrounding it a cup of water.

Figuratively, it has also extended the cup in serving the needs of the community. Its doors, open fourteen hours a day, invite people of all ages with all needs to seek guidance and activity through the services maintained by the Institute.

Additional Resources

Ample resources are available for adding to the program material on Mexican Christian Institute. Be sure to use the pamphlet *Disciples of Christ and Spanish-Speaking Americans*. For the final speech in the program, you may wish to use some of the pamphlet material written by Mrs. Clark Buckner. This section of the pamphlet not only describes the setting and gives a brief history of M.C.I., but it imparts a little of the spirit that has made the Institute such an influence upon the lives of the people who come in contact with it.

Of course, you won't overlook the special picture section on M.C.I. in *Who?* and the story of Jesse Ybarra. (In October, 1951, WORLD CALL is a special story on Jesse Ybarra. It included many interesting pictures.)

John R. Scotford, on pages 48 and 49 of the study text, *Within These Borders,* lifts up the services of M.C.I.

The section on M.C.I. in the new pamphlet on our institutional missions, entitled *"Endowed by Their Creator,"* will also prove helpful.

Needless to say, the June issue of WORLD CALL contained a write-up on the Institute in its special section on Spanish-speaking Americans. And you will find many articles concerning M.C.I. in back issues of WORLD CALL.

You may wish to clip some of the pictures from these sources and post them in a conspicuous spot before your meeting begins. You may prefer to make a scrapbook for early-comers to browse through, or to be looked at during the refreshment period. You certainly could fix up an interesting bulletin board or poster display from these sources.

(If your church uses the worship bulletins and news bulletins printed by The United Christian Missionary Society, be sure to save them and use articles pertaining to the current study themes. You may even appoint a member of your group to clip and file the bulletins so that study leaders may have access to them when they are needed.)

Notes of Interest

Did you know that the lot upon which Mexican Christian Institute stands is only 159 feet by 169 feet? A tremendous amount of activity is carried on in this small space. However, it is hoped that adjacent property may be procured upon which to build a larger clinic building. Plans are also included in the *Capital for Kingdom Building* project to secure additional staff housing.

Did you know that the Community Chest of San Antonio now subscribes 38 per cent of the Mexican Christian Institute budget? The city of San Antonio recognizes the contribution that the Institute makes in improving community life, and it accepts a responsibility in helping to underwrite the expenses of the work. (In 1952 the Institute operated on a total budget of nearly $43,000.)

Did you know that members of the citizenship and English classes of the Institute made a special trip to Austin to become acquainted with the physical machinery of the state government and to gain an appreciation of the workings of government as they study them in class?

Did you know that there are over seventy children enrolled in the extension program (Storm School area), and that it was necessary to conduct a special doll show in that area in addition to the annual doll show at the Institute?

Did you know that a sound filmstrip depicting the work of Mexican Christian Institute is available? Entitled *Colima Street,* it is in color, runs for twenty minutes, and rents for $3.00. Your group may wish to supplement your study this month with this interesting filmstrip. Place your order early, however, for other groups may have the same idea you have! (Order from The United Christian Missionary Society, Indianapolis, Ind.)

Worship Service

The worship service for this month appears on another page of this issue. Following the general theme, *The Sound of Many Voices,* it is entitled "Declare this with a shout of joy, proclaim it." Again it is written by Mrs. Harvey Lord.

Two staff members of Mexican Christian Institute who "appear" on the program for November: At the left, E. G. Luna, director of the Institute, is shown in the library, a popular room at the Institute. At the right is Mary Ellen Garcia, kindergarten teacher and girls' worker. Miss Garcia, a member of Mr. Luna's Sunday school class at Mexican Christian Church, received scholarship aid from The United Christian Missionary Society while training for her work at Mexican Christian Institute. She is a graduate of Trinity University, San Antonio.

Youth and Missions

Spanish-Speaking Americans in Youth Land

ALONG with the sound of school bells and the vivid colors of autumn leaves comes a colorful occasion for youth groups. Spanish-speaking Americans come to Youth Land. They visit the younger teens and the upper teens. It is their first visit to many young persons.

Gay and enjoyable, as well as provocative, may be the three weeks when junior and senior highs talk, sing and worship Spanish-American. There should be special music and group singing. Recordings of classical music and lively folk music can embellish recreation periods. A few words and a few phrases of Spanish may be learned easily and will supply no end of fun. Each member of the group may wear a Spanish name for the three weeks. A display of handwork from Latin American countries will be a center of interest at each of the three meetings. A fiesta may be the recreation climax.

Central in the plans is making the acquaintance of the people—Spanish-speaking Americans in the United States. The group's memory on the three chief groups should be refreshed by reading the first article on "Youth and Missions" page in the May issue of WORLD CALL. Three leaflets in *Fellowship* have most of the information seniors will need. Three corresponding leaflets in *PM Pack** offer basic facts to intermediates. The magazine-type booklet *WHO?* and the novelette *Papi** will delight all teens and supplement material in the leaflets. *Disciples of Christ and Spanish-Speaking Americans* spotlights the services rendered by the Disciples of Christ.

Let *C.Y.F. Studies Christian World Outreach** and the corresponding free booklet for leaders of intermediates, *Chi Rho Fellowship Studies Christian World Outreach,* help you make the meetings different and significant. Special ideas from which you may choose will be welcomed by some leaders of youth. A number of the suggestions which follow came from the study committee of the International Christian Youth Fellowship Commission, meeting near Portland, Oregon, last summer.

Create anticipation for the three meetings and let the rest of the church share your project by arranging a bulletin board in a prominent place. Begin work on it two or three weeks before the first meeting. Post pictures, headlines and short articles of general interest about any group of Spanish-speaking Americans. Make additions and changes before each Sunday so that the board will look fresh. You may let one section of the board carry pictures and text on Mexican Christian Institute. Buy two copies of *WHO?* and use the picture section. Make use of material from WORLD CALL, *Vision,* and other Disciple periodicals.

A film forum may be planned around the new sound movie *They, Too, Need Christ.* Or, *Out of the Dust* will give some insight into the spirit of Latin American people.

An expert review of *Papi* will make an unforgettable program for junior or senior highs. The Puerto Rican boy in an overcrowded section of New York City becomes very real and important to readers and listeners.

A cast of seniors would get enjoyment and profit from preparing *Beyond Good Friday* and presenting this one-act play about descendants of early Spanish conquerors, sometimes called a "lost people," living in hidden valleys of New Mexico. A walk-through presentation, with the lines read from the page, would be effective. This should be shared with a larger audience than the C.Y.F. Offer it for a Sunday night worship service or for the program at an all-church fellowship dinner.

The worship at the meetings may reflect Latin America. *Christ of the Andes,* or some other picture related to the people or their region, may appear in your worship center. When discussing Mexican Christian Institute, use a picture of its buildings or activities, or one of the Mexican Christian Church. The Lord's Prayer in Spanish may be a part of your service.

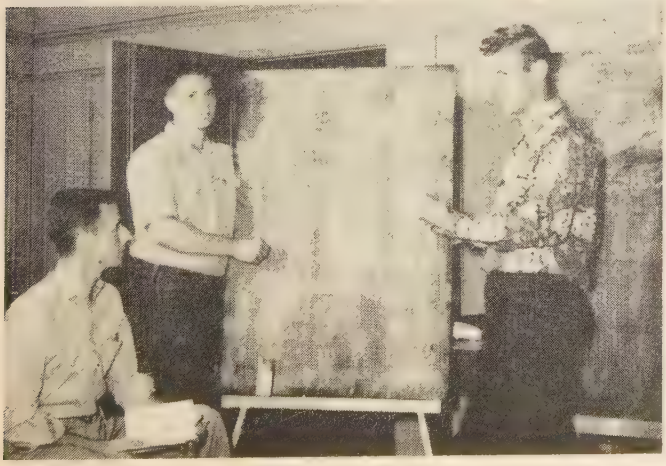
Fortunate youth groups will have near them a camp of migrant agricultural workers or other Spanish-speaking Americans—perhaps a church. There may be joint worship services and a discussion program. Or a picnic or even a fiesta may be a joint project. Some youth groups may wish to send some supplies to M.C.I. Look over the suggestions in *Service Gift Projects for Youth Groups** and in *Chi Rho Fellowship Studies Christian World Outreach.** Decide to raise a certain proportion of your annual Christian World Friendship Fund goal during your three weeks with Spanish-speaking Americans, since part of your giving helps to support projects which serve this group.

Recreation events invite you to learn and sing Spanish songs. A dinner or fiesta can have decorations and food suggesting Latin America. A *pinata* would be a highlight of your evening. If you saved your copy of *C.Y.F. Studies Latin America,* look through the recreation section. With thousands of students from Latin America in the States, hundreds of youth groups should have one or more as guests. Objects illustrating crafts of Mexico or other Latin American countries could be on display.

Your tables might suggest the various groups of Spanish-speaking Americans in the United States—one for Puerto Ricans, one for Mexicans, one for people of Spanish descent in New Mexico, and one for Latin American Students. A short talk by one person at each table can tell a few most interesting facts about the group he represents.

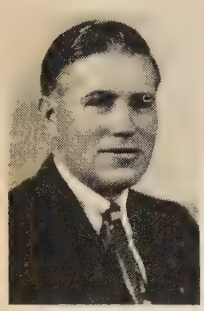
*All items except two mentioned on this page may be secured from The United Christian Missionary Society, 222 S. Downey Ave., Indianapolis 7, Ind. FELLOWSHIP and PM PACK should be ordered from Christian Board of Publication, Box 179, St. Louis 3, Mo.

The study committee of the International CYF Commission is listing activities for the home church CYF as it studies Spanish-speaking Americans. Left to right: Sidney Tucker, chairman of the committee; George Lair and Richard Immel.



A subcommittee of the recreation committee of the International CYF Commission discusses recreational features to accompany a mission study unit. Shown in this photograph, third from the left, is Paul Grow, chairman of the committee.

WORLD CALL NEWS ROOM



Wm. D. Hall

WILLIAM D. Hall, former missionary to India with The United Christian Missionary Society, has been named director of general church program in the Society's department of missionary education. He assumed his new duties September 1.

Mr. Hall is a graduate of the University of Illinois and Yale University Divinity School. With Mrs. Hall he went to India in 1945. He was active in evangelistic work at Mungeli and Bilaspur and played a prominent part in setting the stage for the new Disciple work in Orissa.

In the department of missionary education, Mr. Hall will conduct institutes on missionary education, speak in seminaries and colleges, and meet with ministers and world outreach committees to aid in strengthening the local church programs of missionary education.

The Halls will make their home in Indianapolis.

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Frederick Doyle Kershner, dean emeritus of Butler University School of Religion, Indianapolis, Ind., died Aug. 24 after a heart attack. Retired from active faculty duties in 1951, Dr. Kershner had long been a leader in the field of religious education among Disciples of Christ.

Born Aug. 28, 1875, near Clear Spring, Md., he was graduated from the University of Kentucky in 1899; he received his AM degree from Princeton University and LLD degrees from Bethany College and Transylvania College.

The many positions held by Dr. Kerschner include the following: president of the International Convention of Disciples of Christ in 1938; president of Texas Christian University, 1911; editor of the *Christian-Evangelist,* 1915; professor of Christian doctrine at Drake University, 1920.

He was a member of University Park Christian Church in Indianapolis.

Survivors besides Mrs. Kershner are a son, Frederick D. Kershner, professor of American History in Ohio University, Athens, Ohio, and two daughters, Mrs. Mary Trautmann and Miss Beatrice Kershner, both of Milwaukee, Wis.

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Samuel Guy Inman, formerly a Disciples of Christ missionary to Mexico, and a noted authority on international affairs, is conducting a tour through the Middle East and the Holy Land. The tour left New York City on Sept. 14 and will return to New York on Oct. 10.

The tour includes a stay in Old Jerusalem and attendance at the International Exhibition called "Conquest of the Desert" in the City of Jerusalem, where United Nations Point 4 officials and scientific and business interests will demonstrate the remarkable transformation recently taking place in Israel and other Near East countries.

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Robert G. Nelson, a missionary to Jamaica with the United Society, received his B.D. degree Aug. 30 from Brite College of the Bible, Texas Christian University.

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The department of men's work of The United Christian Missionary Society reports that there are now 15 states with either full or part-time men's workers, although the position is, at present, not filled in four of the states.

The states with provision for full-time workers are Washington, Oregon, Kansas, Missouri, Virginia, Kentucky and Indiana. Those with provision for part-time men's workers are Georgia, Alabama, Illinois, Iowa, Oklahoma, Florida, California and Texas.

William Remfry Hunt, for sixty-five years a missionary to China, died in July at Claremont, Cal.

Born in London, England, on Jan. 14, 1866, he sailed for mission service in China in 1889. His fiancee, Anna Louise White, was appointed to China in 1891 and they were married in 1893 in Shanghai.

Mr. and Mrs. Hunt carried on the many difficult tasks facing pioneer missionaries in Chuchow, Wuhu, Shanghai and Nanking; Mr. Hunt was especially noted for his grasp and use of the Chinese language.

In 1920 the Hunts came to America, where he taught in the College of Missions and then served seven years in pastorates in California. After their retirement they lived at Pilgrim Place, 535 Berkley Ave., Claremont, Cal., where Mrs. Hunt still resides.

———

Benjamin Franklin Higdon, Sr., died in Britt, Iowa, on July 27 at the age of 92. He was the father of E. K. Higdon, an executive secretary in the division of foreign missions of the United Society.

Mr. Higdon had been a farmer all his life, first in Illinois and later in Iowa. He also taught school for about ten years in Illinois. For many years he was active in all types of community interests. He served as director of rural schools, used progressive methods of farming, and supported health programs.

Mr. Higdon made the first contribution toward the purchase of land for a hospital in Britt.

Conference Discusses Church and Older Persons

—Photo by J. Eric Carlson

The fourth in a series of annual conferences on adult work in the church was held recently at Lake Geneva, Wis. A group of twelve Disciples of Christ were present at the interdenominational meeting sponsored by the National Council of Churches' Committee on Adult Work. This year the conference centered on the place of older adults in the church program. In this photo are, left to right: J. D. Montgomery, Frank B. Ward, Mrs. Richard E. Lentz, Richard J. Berkey, Edward M. Lentz, Mrs. George A. Becker, Oscar P. Campbell, Mrs. Oscar P. Campbell, George A. Becker, Richard E. Lentz and Samuel Pugh. Also present, though not in the picture, was J. Eric Carlson.

Word has been received of the death of Philip Stagner, son of Vernon Stagner, state secretary of Minnesota and North Dakota, in a car accident on Aug. 21.

Missionary Register

Departing for the Field:

Dr. Victor C. Rambo returned to India by plane July 24. Mrs. Rambo and Thomas will sail sometime in October.

Miss Fraulein Jarman sailed July 24 to Brussels, Belgium, where she will remain a year for study before going to the Belgian Congo.

Mr. and Mrs. Delbert V. Troxell sailed for Japan Aug. 7.

Miss Dorothy Martin left Aug. 15 from Vancouver, B.C., for her first term of service in the Philippines.

Mr. and Mrs. Samuel Maqbul-Masih sailed from New York for India on Aug. 21.

Arriving from the Field:

Mr. and Mrs. Norwood B. Tye and Judith arrived in New York in June on regular furlough from the Philippines.

Mrs. Betty M. (Ellis) Takahashi and her husband, Yasuo Takahashi, arrived in the United States from Japan in June. They are living in New York.

Mr. and Mrs. Ray Rice and Mr. and Mrs. Fay Livengood, retiring missionaries from India, arrived in New York on Aug. 4.

Mrs. Ambra Hurt arrived in the United States on Aug. 5 on regular furlough from Bolenge, Africa.

Miss Margaret Shaw arrived in New York on Aug. 17 on regular furlough from Ifumo, Africa.

Mr. and Mrs. Walter Cardwell arrived in the United States from Bolenge, Africa on Aug. 21 on regular furlough.

Dr. Dayal Sukhnandan arrived in the states from India on Aug. 28. He will study general medicine and surgery, mainly at the University Medical School in Philadelphia, Pa.

Dr. Hope Nichoson arrived in New York early in September on regular furlough from India.

A son, William Mark, was born to Mr. and Mrs. Jack Barron in Brussels, Belgium, on June 10. Mr. and Mrs. Barron are preparing to go to Africa. They have been assigned to the mission station at Bolenge in the Belgian Congo.

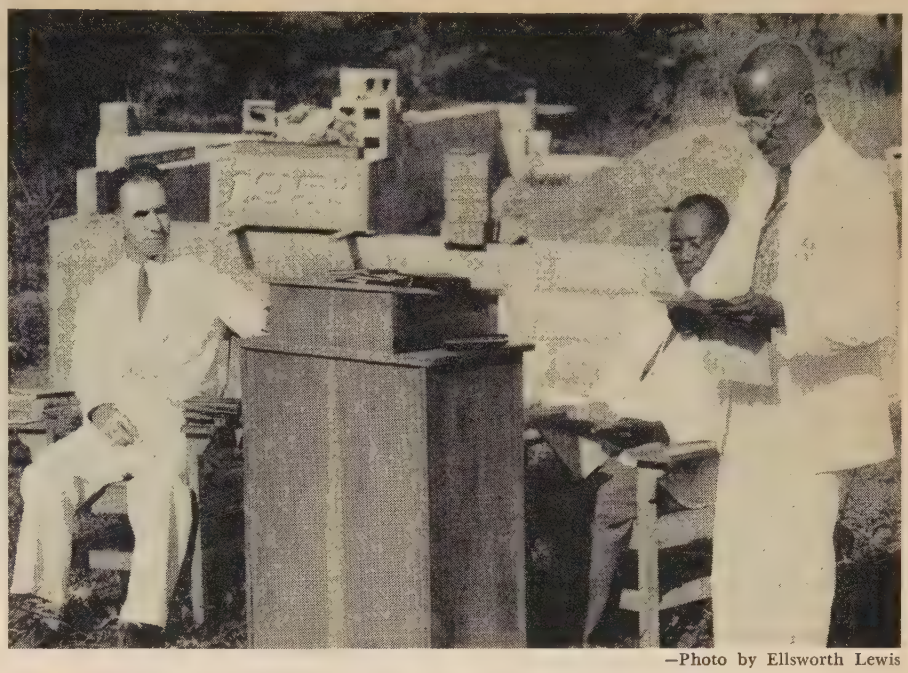
———

A son, Clifford Stanley, was born to Mr. and Mrs. Marion Coburn in Indianapolis recently. Mr. Coburn works in the department of treasury in the United Society. Clifford Stanley is their first child.

———

On July 25 Robert B. Helwig was married to Miss Grayce Sherry at the First Evangelical United Brethren Church in Dayton, Ohio. The bridegroom's father is Harry G. Helwig, executive secretary in the department of service of the United Society.

Disciples Lay Cornerstone for New Church at Bolenge



—Photo by Ellsworth Lewis

Mark Njoji, African Christian leader, reads the history of the Disciples of Christ mission church at Bolenge, Belgian Congo, during a ceremony marking the laying of the cornerstone for the new church. Seated at the left is Walter D. Cardwell, Disciple missionary to Africa. The church at Bolenge is one of the early churches established by Disciple missionaries; erection of a new building marks a milestone.

A new book by the head of United Church Women

CHURCH WOMEN in the SCHEME OF THINGS

By Mossie Allman Wyker

From one of today's most potent women speakers and capable administrators comes this dynamic new book of hope for all that church women may yet become. Mrs. Wyker writes to *stir the church,* and particularly its women members; she shows how church women are *essential* "in the scheme of things." An enlightening discussion on how women can learn techniques for achieving without being militant . . . how they can get from the New Testament the right perspective about themselves . . . how the church is losing many women capable of serving at policy-making levels, because it has not seen the need for women being a part of the total life of the church . . . the church woman and ordination . . . the world areas in which United Church Women are helping . . . the areas needing immediate attention . . . working with women of other religious faiths . . . etc. *$2.00*

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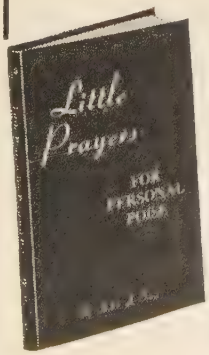

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WORLD CALL

Disciples in Japan Commemorate Mission's Seventieth Anniversary

By MRS. K. C. HENDRICKS*

An early photograph at right shows the pioneer Disciples of Christ missionaries to Japan. The photograph was taken on September 27, 1883. Left to right: Mr. and Mrs. George T. Smith and daughter, Elsie (standing), and Mr. and Mrs. Charles E. Garst (seated in front). Two years later Mrs. Smith died, leaving the Garsts to carry on.

IT'S a hard trip to Akita. It means sitting up all night—for twelve hours—on a crowded train, and perhaps some of us made the trip with a bit of grumbling in our hearts. The occasion was the recent annual fellowship meeting of Disciple-related churches and other Christian institutions.

Although we work within the framework of the United Church of Japan, we feel a special bond of unity among the churches and leaders as well as missionaries who through the years have been a part of the Disciples of Christ Mission in Japan. We continue to have a close fellowship and plan most of our work together.

It is much less expensive as well as easier to have our meetings in Tokyo, where a larger percentage of our workers live, but this year there was a special reason for going to Akita. This is the seventieth anniversary of the arrival in Japan of our first missionaries—the Smiths and the Garsts, and the 100th anniversary of Mr. Garst's birth. Since their first work was begun in Akita, it was very fitting that we should go there for the celebration of their anniversaries.

Our small northern churches are sometimes tempted to feel very far away and a bit neglected by the majority of the leaders of our group, who are at present working in connection with the schools or larger churches in and around Tokyo. So it was a heart-warming experience for all of them to be visited and encouraged by their Tokyo brethren. Not only the Akita church but all the churches north of Sendai had a number of visitors stopping en route, conducting special preaching services or enjoying small fellowship gatherings and bringing messages of mutual love and concern for their brethren in Christ.

The Akita church was a perfect host. From the first fellowship meal of *kiritampo,* a special Akita dish, to the very last, they did all in their power to show their welcome.

I think we all agreed that the meeting was the best we'd had in postwar years. There seemed to be a spirit of deep concern for the future of the work of the Kingdom of God in Japan even as they remembered the sacrifices and efforts of the past.

Memorial Service First

The first session was a memorial service. Mr. Shionoya, Akita pastor, told interesting details of the coming of the Garsts and Smiths and of the hardships endured in those early times when the gospel of Christ was entirely unknown in all that region; when living conditions were extremely primitive and "red-haired foreigners" were objects of curiosity and suspicion. He spoke of the sadness and loneliness that came over the little group with the death in March, 1885, of Mrs. Josephine Smith and her infant daughter.

K. C. Hendricks then spoke with appreciation for all the missionaries and Japanese pastors of the former days, but called for a deepening of our faith and consecration as we face the challenge of the future. Mr. Hatanaka, principal of the Sei Gakuin Boys School, gave a masterful presentation of our present-day challenge. He said he felt that as the Disciples of Christ have always stood for the unity of God's people, our place is within the United Church of Japan, bearing in mind the unique con-

(*Continued on page* 40)

*Mrs. Hendricks is a missionary to Japan with The United Christian Missionary Society.

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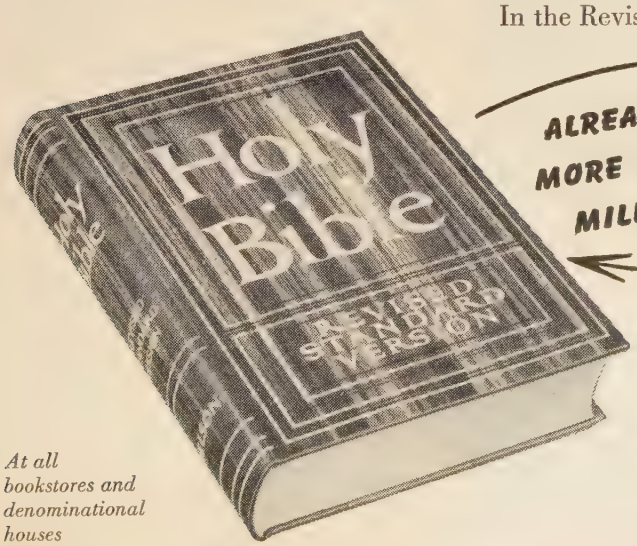

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Disciples in Japan

(*Continued from page* 38)

tributions which we feel our traditional teachings can make to the larger church unit.

The two evening sessions were given over to discussion of special phases of church life—the first evening on religious education and the second on the place of the layman in the church. The Sunday morning sermon, delivered by Mr. Oda, principal of Margaret K. Long Girls' School, was a truly inspiring one. His text was "This is the victory that overcomes the world, even our faith," and for his theme he took Mr. Garst's famous words, "My life is my message."

In a masterful way Mr. Oda reviewed the beginning of our work and paid high tribute to the fortitude, faith, patience, consecration and great love of humanity which characterized Mr. Garst and the other pioneers of the church. He then issued a challenge to those of the present day to consecrate themselves equally to the tasks ahead—which probably will be as difficult as those of the past. While the forces of materialism and communism threaten the life of Japan.

Saw Cemetery

For our closing session Sunday afternoon we went by chartered bus to the cemetery on the outskirts of the city where are located the graves of Mrs. Smith, first missionary of Disciples of Christ to die in Japan, and her infant daughter; two sons of Mr. and Mrs. C. F. McCall, and Saburo Tanaka, long-time pastor and evangelist in the Akita area. There a moving service of memorial and consecration was held, with all the graves beautifully and lovingly decorated by representatives of the Japanese ministry, the youth, the laity, and the mission board.

With the singing of "Blest Be the Tie that Binds our Hearts in Christian Love," we closed our meeting, each determined in his heart to work a little harder for Christ and his kingdom.

Yes—we're glad we went to Akita!

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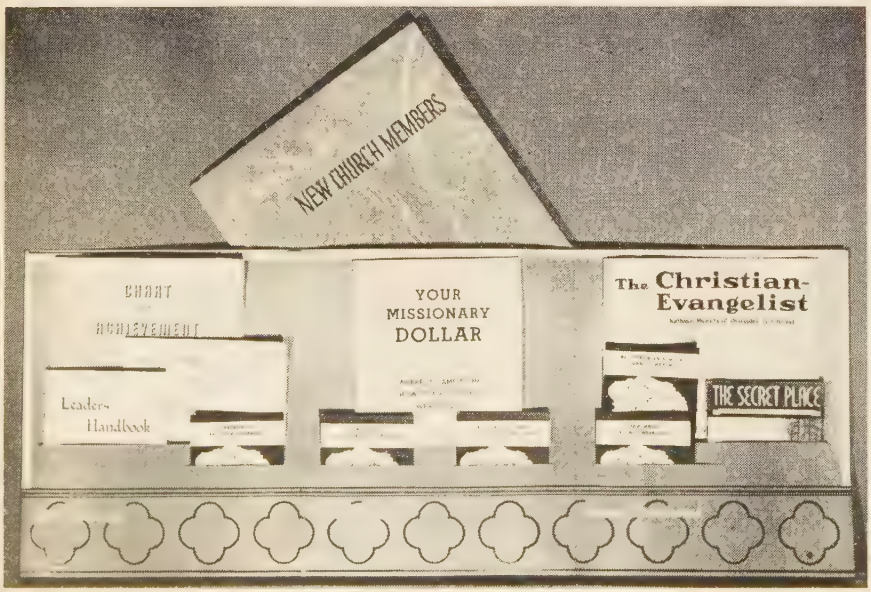

Disciples in India

(*Continued from page* 28)

Keontadabri and Pendidih. Other delegates walked through the sun to these churches, while the stay-at-homes attended service at Nawalpura, just across the river. So we attended five different village churches, many for the first time.

It was the author's good fortune to go to Keontadabri, dedicated at the time of the visit of Dr. A. Dale Fiers, president of The United Christian Missionary Society. This church has known real persecution and has grown in spite of adversity. Recently the church had the joy of accepting as a member the son of its most bitter enemy of earlier days. Mr. Khanna gave the main address, while two Disciple pastors from Mungeli and Pendra Road participated in the services. The worship was conducted by the local village pastor. Except for the leaders, all sat on the floor.

During the communion service, when the little aluminum cups ran out, the deacon used a brass cup and a spoon, pouring a little of the wine into the open palm of the communicant, a traditional Indian way of drinking.

Such a convention is a powerful testimony to growth through the years and a witness to the faith of American Disciples in the church in India, that in the years ahead the people will build well the walls of the church.

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Fires of Evangelism

(*Continued from page* 26)

top of us." The captain's reply was, "That's what I think but we have our orders." And so it happened. The towering edifice collapsed and twelve firemen were killed by falling towers. The Thursday afternoon experience which seemed so strange was no longer a mystery. It was this very group—twelve in number—that was buried that Sunday morning beneath a building in flames.

The country was electrified. What heroism! What valor! What spirit of sacrifice! The dailies of the nation were aglow with the story. But I felt that the praise was due another. I had often talked to the men of how they would be called upon in a peculiar way to follow Him who spared not himself—obedient unto death that others might live. I longed for the nation to know who it was that inspired such devotion; who it was that had made these men great—great because they were like Him.

Lieutenant Colonel Saavedra, the second-in-command, perished with his men. He had accepted Christ at a Christmas service a year previous.

THE work still goes on though in a very quiet way. I like to drop in, in the evening when all is quiet, to encourage the men in their Bible reading with which they close the day. They took me not long ago up with them on their new truck—the big one with the ladders—down Mexico City's chief boulevard, *Il Paseo de la Reforma.* I had always craved the privilege of being with them in such thrilling moments. But it is their love and gratitude for having led them to God which is the supreme and never-ending source of joy.

I often tell the men, in a half-serious, half-joking vein, that their work is like mine. They put out fires. I put out fires. Only I tell them that the flames of sin are the more difficult to extinguish. But the cross of Christ is sufficient, for Jesus truly saves.

Disciple Architect to Speak At Churchmans Exposition

CHARLES J. Betts, architect for the Board of Church Extension of Disciples of Christ, will be one of the principal speakers at the annual International Churchmans Exposition, to be held in Chicago from October 6 to 9. Mr. Betts will speak on "Planning Food Service Facilities" and "The Latest in Church School Buildings and Facilities."

Invitation to the Exposition has been extended to ministers and organizational personnel of churches across the nation. Seminars, displays and lectures annually draw numbers to the exposition. This year, in addition to the program on church building, there will be an international seminar on church music. A principal lecturer will be Dr. Olaf Christiansen, head of choral music at the University of Minnesota.

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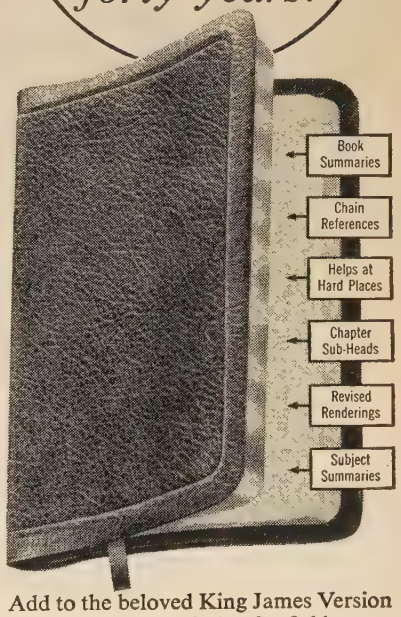

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Book Chat

(*Continued from page* 14)

Christian hope. The book is well indexed and suitable for a text on the adult or college level.

TWO books of sermons are at hand by gifted Disciple preachers: *Sermons I Love To Preach,* by Edgar DeWitt Jones, and *Clear of The Brooding Cloud,* by Jack Finegan. One is struck by the similarities and contrasts in these sermons. Both of these preachers are stylists, richly endowed with the arts of sermon building. Both are experienced writers, gifted in expression.

Dr. Jones' sermons are for the great occasion. They are ample in length, eloquent in tone and in the preaching tradition of a Beecher or a Brooks. They would seem to fit the big occasion—the great cathedral or the platform of a convention. They are in the grand style. Dr. Finegan is in the tradition of a Fosdick or Buttrick. His sermons are brief, succinct and crisp. They are made for the college chapel or the university church. The one is in the oratorical method of William Jennings Bryan and the other in the sharp intimacy of a Franklin D. Roosevelt.

Books Mentioned in Book Chat

THE INTERPRETER'S BIBLE, Volume II. New York & Nashville. Abingdon-Cokesbury Press. 1176 pp. Price, $8.75.

A HISTORY OF CHRISTIANITY, by Kenneth Scott Latourette. New York. Harper and Brothers. 1516 pp. Price, $9.50.

RELIGION AS SALVATION, by Harris Franklin Rall. New York and Nashville. Abingdon-Cokesbury Press. 364 pp. Price, $3.00.

SERMONS I LOVE TO PREACH, by Edgar DeWitt Jones. Harper and Brothers. New York. 191 pp. Price, $2.50.

CLEAR OF THE BROODING CLOUD, by Jack Finegan. New York and Nashville. Abingdon-Cokesbury Press. 176 pp. Price, $2.50.

Fine Devotional Books

THE MATURE HEART, meditations for the mature years, by Helen B. Emmons. New York and Nashville. The Abingdon-Cokesbury Press. Price, $3.50.

This book is beautifully printed and bound, and contains 120 daily meditations and prayers. It has been written by the widow of the first editor of the Upper Room. She has designed it for older people. It is so printed and bound as to make it a lovely gift book. Put it on your Christmas list for an old friend.

TO MEET THE DAY, meditations for young families, by Virginia Church and Francis Ellis. New York and Nashville. The Abingdon-Cokesbury Press. Price, $1.75.

The authors have done a consistently good job on the writing of these daily meditations. They are designed as morning meditations for the young family. They are clearly stated, replete with illustrations, and hopeful in tone.

BE STILL AND KNOW, by Georgia Harkness. New York and Nashville. The Abingdon-Cokesbury Press. Price, $1.25.

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—C. E. L.

RURAL CHURCH ADMINISTRATION, by Rockwell C. Smith. Nashville and New York. Abingdon-Cokesbury Press. 176 pp. Price, $2.00.

This is a fresh presentation of the day-by-day job of the rural minister. Chapters VI and VII on Budget and Finance are far advanced beyond customary rural church policy and should help both trained and untrained ministers to improve their techniques. Some chapters such as the ones dealing with bereavement and pastoral calling are a rehash of pens of others. No chapter deals with the pastor meeting the new community forces which shape the life of the citizen and eventually of the church.

In this book the writer shows his ability to enliven dull technical discussion of church operations with emotion and human significance. In the concluding chapter, "Church Administration as a Christian Experience," the author challenges the pastor to lead board and committee meetings into redemptive and spiritual experiences. In the first chapters of the book Smith takes the position that a minister can serve three or four separate churches in one parish, but in later chapters, outlines parish activities which are adequate for a single church ministry.

The author is lucid as usual. A young pastor can easily use this manual in his daily duties as an instrument for efficiency and to avoid the embarassment of blundering in human relations.

—JAMES D. WYKER

TABLE TALK AND TIDBITS, by Dorothy A. Stevens. Philadelphia. The Muhlenberg Press. Price, $2.50.

Through recipes from many countries the author of *Table Talk and Tidbits* has sought to provide us with a means of enjoying fellowship with many peoples. Her further purpose of providing conversational tidbits to accompany and enrich the serving of foods from many lands would have been better realized by the wielding of a sterner editorial pen on the chronicles of many of her friends; but the book is interesting and valuable for reading and reference.

—ROSE WRIGHT

Publications Received

THE STORY OF JESUS, by Theodore Parker Ferris. New York. Oxford University Press. Price, $2.30.

TO DO AND TO TEACH. Essays in honor of Charles Lynn Pyatt. Lexington, Ky. The College of the Bible. Price, $5.00.

PRIMARY TEACHER'S GUIDE, WORK AND WORSHIP IN THE CHURCH AROUND THE WORLD, by Elizabeth Allstrom. New York. Friendship Press. Price, 50c.

AND PEACE AT THE LAST (Westminster Pastoral Aid Book), by Russell L. Dicks and Thomas S. Kepler. Philadelphia. The Westminster Press. Price, $1.50.

HANDBOOK FOR CHRISTIAN BELIEVERS, by A. J. Ungersma. Indianapolis. The Bobbs-Merrill Co. Price, $2.75.

WHERE THERE IS LIFE, edited by Leslie C. Sayre. New York. Friendship Press. Price, cloth, $1.50; paper, $1.00.

THE CHRISTIAN HOME IN A RURAL SETTING, by C. R. McBride. Philadelphia. The Judson Press.

THE BAPTIST MINISTRY—Then and Now, by Robert G. Torbet. Philadelphia. The Judson Press.

HIGLEY'S SUNDAY SCHOOL LESSON COMMENTARY, 1954. Butler, Indiana. The Higley Press.

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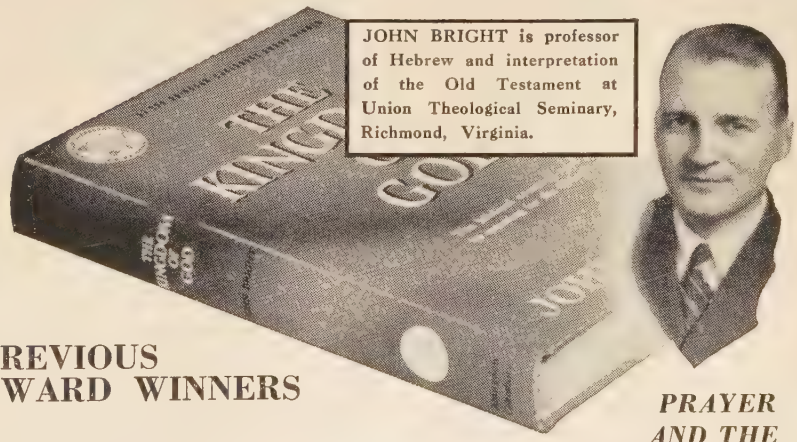

JOHN BRIGHT is professor of Hebrew and interpretation of the Old Testament at Union Theological Seminary, Richmond, Virginia.

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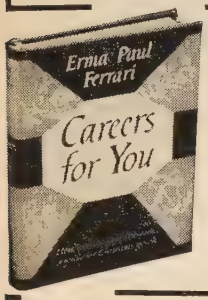

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ABINGDON-COKESBURY

Economic Conditions Forcing Congo Women Into Marital Slavery

By MR. and MRS. ROBIN COBBLE*

WHEN we first came to Congo over twenty years ago, it was common to see Congo women wearing heavy copper anklets which had been hammered on by a blacksmith at the request of the husband—anklets weighing from 7 to 15 pounds each which could not be removed except at the request of the husband, and then pried off by the blacksmith—anklets which were rough and sharp inside and which cut unless leaves and bits of rags were tucked under around the edges. Yet the women were proud to wear them for they were a symbol of true wifehood—in fact, of being *the favorite wife*, for only the favorite wife was "privileged" to wear them.

Custom Disappeared

The custom has all but disappeared. Anklets are still made in some places but seldom worn. However, African women have not been freed from their bondage. African women still are bought and sold. No woman can become a true wife until her family has been paid not only in the proverbial goats, dogs and anklets—that used to be fairly easy—but now in sewing machines, tin trunks, bicycles, money, money, *money*, and then *more money*. You cannot buy a wife now for any reasonable sum. She will cost four, five or six thousand francs, plus material goods of all kinds. No, you won't be "privileged" to sport heavy anklets as the favorite wife. If you are fully paid for you should be glad. And so stability in marriage is becoming increasingly difficult and fathers are renting their girls because it is more lucrative.

Others Caught in System

Yet they who have sons and who must buy wives for them are caught in the system, for then it is *they* who must pay. And so it is today, even among our Christian families, that some daughters are sold into very undesirable marriages and at an early age because the money is offered and thus the family may have enough to buy the son a wife. The African woman may be freed from the bondage of heavy anklets but she is more of a slave to the material greed of the "civilized" world.

Should Be Grateful

We who not only are Christians but have a Christian background which respects womanhood should be doubly grateful for our heritage and what it means to our children. The love of wealth poisons so many ideals and degrades the women of the nations.

*Mr. and Mrs. Cobble are missionaries to Africa with The United Christian Missionary Society. They are stationed at Monieka, Belgian Congo.

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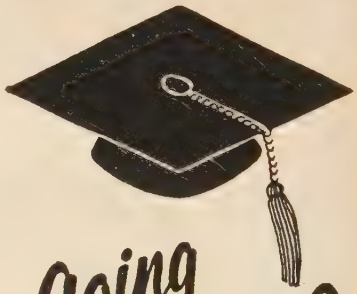

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This photo shows the business and professional women's tour preparing to leave Yakima Indian Christian Mission, White Swan, Wash. At the left is Malcolm Norment, director of the mission. Next to him is Miss Katherine Schutze, tour leader.

Women Evaluate Home Missions Tour

A 6,000-mile summer tour of Disciple home mission stations brought an enthusiastic evaluation from thirty-seven business and professional women. The tour, conducted over eleven states and three Canadian provinces, took church women to several centers of Disciple work and to the annual assembly of the International Convention in Portland, Ore.

Women from fourteen states travelled by train, bus and boat from June 27 to July 18. Leader of the tour was Miss Katherine Schutze, national director of business women's groups for Disciples.

Comments from the tour members were gathered after the completion of the tour. For the most part the women were inspired by two features of their trip—the beauty of the scenery and the effectiveness of Disciple work in home missions areas.

One tour member commented at length on the beauty of the West:

"Having never been in California or the Pacific Northwest, that experience was gratifying. Nothing inspires me like the great outdoors. . . . Color in all its qualities and worth are a satisfaction and joy to me. . . . Among the mountains I feel God's nearness and his dependability as expressed to me through the enduring, substantial mountains—like enduring friends and fatherly protection."

Outstanding experiences of the tour were varied. The thirty-seven travellers remembered the personal contact they had at All People's Church, Los Angeles, and at Yakima Indian Christian Mission, White Swan, Washington. One member recalls as a moving experience "standing on the rim of Grand Canyon at twilight of day, singing 'For the Beauty of the Earth.'" Others cited the "feeling of security and goodwill with Christian people" and "meeting Christian women from so many parts of the country" as memorable experiences.

Women found that their concept of missionary work changed with the tour. One visitor remarked, "I was inspired to give 15 per cent instead of 10 per cent to help send the gospel to those who know it not at home and abroad."

A typical evaluation:

"My concept has widened. Having seen and heard the missionaries makes them seem closer to me and I understand better the work they are doing."

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The 40 four-page session leaflets call for creative discussions, group study, informal dramatics, group worship, projects, story-telling, reporting, music, pictures, games, etc. Each of the leaflets is punched to fit an 8½" x 11" notebook. Topics deal with special holidays, other races and nations, habits of prayer, facing problems, hobbies of members, school and life tests, etc. *$2.75 per pack; 3 packs for $8.00*

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Rosary and Neli Find Adventure

By ELLA HUFF KEPPLE*

A THIN, pale little Mexican girl sat in the tiny apartment in Aguascalientes where her family lived. There was no place to play and nobody to play with. It was sad and gloomy in the room. She was sorry every afternoon when school let out and she had to come home.

There was a quick, gay knocking at the door.

"Rosary!" a gentle voice called.

The little girl opened the door and there stood her friend, Neli.

"Let's go to the play hour in the Morelos Social Center," Neli began breathlessly. "I went last Thursday and it was fun."

"What did you do?" Rosary asked.

"Last time I just watched, but this time I'm going to swing . . . if I'm not too afraid when I get there."

Rosary's mother gave her consent so the two little girls ran down the street to the Social Center where girls were allowed to play an hour after school every Thursday. On Mondays boys had their turn.

—Photo by Kepple

Mrs. Mendoza greets Rosary at the play hour at the Morelos Social Center, Aguascalientes, Mexico. Rosary finds the first steps difficult.

*Mr. and Mrs. Paul C. Kepple are missionaries to Mexico with The United Christian Missionary Society.

The girls entered timidly, holding tightly to each other's hands and staring around wide-eyed. This was a Protestant institution and not to be entered lightly, but every girl needs a place to play out in the sunshine occasionally!

"Look at the flowers!" Neli whispered. Rosary gazed entranced at the dark red bougainvilla that climbed toward the purple jacaranda blazing against the bright blue, rain-washed sky.

"Look at the up-and-down!" Neli pointed to the see-saw where a group of girls played merrily.

"Look at the ladder!" The tiny girl watched enviously as some of the others bravely climbed to the high ladder and moved along it as far as they could, hanging by their hands, and then dropped to the grass below, only to run back and do it all over again.

Slide Popular with Girls

"Look at the slide!" Neli said, but she need not have. Nobody could miss the slide where a line of girls took turns, gaily sliding down and then chattering together as they waited their turn again.

"Look at the swings! I want to swing more than anything else," Neli said, and a pretty lady who heard her took her by the hand and led her to a swing. She lifted Neli in and then pushed her gently. At first Neli hung her head in fear but soon she began to like it. She smiled happily at Rosary as the pretty lady pushed her higher and higher. What fun! The little birds that learn to fly must feel like this!

Another lady came and took the smaller girl by the arm. "What is your name?" she asked kindly.

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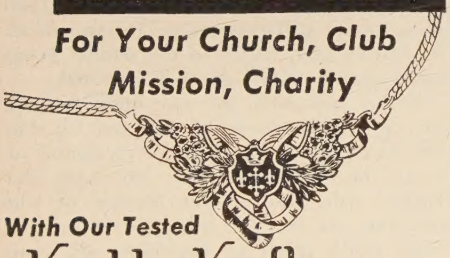

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"Mary of the Rosary Medina, at your orders," the tiny girl answered timidly, just as she had been taught.

"What would you like to do, Rosary?" asked the lady.

Rosary couldn't answer. She was afraid to try anything yet.

"Would you like to come down the slide?"

Rosary shook her head with a shiver. Later she would, but not this first day.

The kind lady seemed to understand that the tiny girl needed time to watch and get used to the place first.

Rosary's Help Needed

"Look," she said. "Mrs. Mendoza has had to go help somebody else and Neli has nobody to push her. Would you like to help her swing higher? She is your friend and needs help to have fun."

"Yes, yes!," Rosary cried with her black eyes beaming in delight. "I'll help Neli." And away she ran to push her gently. Higher and higher Neli went! Rosary was very happy. What fun it was to be able to help a friend!

And next week she would be brave enough to try the swing, too.

Hymns to Be Selected For World Council Assembly

AMERICAN hymn writers will have an opportunity for special recognition in a search being conducted by the Hymn Society of America. Hymns are being sought in connection with the Second Assembly of the World Council of Churches to be held in Evanston, Illinois, from August 15-31, 1954.

According to an announcement from the Society, the hymns should be suitable primarily in connection with the Evanston Assembly. The underlying and continuous theme is the Church's Oneness in Christ. The specific theme at Evanston is "Christ—the Hope of the World."

Hymns should be written in well-known meters to be found in church hymnals. The hymns must be new in that they have not been previously published or used in a special public occasion other than a local church service.

More than one hymn may be submitted by each author and texts selected as winners will be copyrighted by the Society unless other arrangements are made with the author. Address of the Hymn Society of America is 297 Fourth Avenue, New York 10, N. Y.

A New Halloween

In many American communities Halloween has been changed from an aimless, sometimes destructive holiday into a constructive effort. Children's zeal and talents are turned toward helping children of other nations through UNICEF, the unique international instrument. Children collect "Trick or Treat" pennies to go for milk or medical essentials. Emphasis is on participation and not upon amounts; children learn to serve and share.

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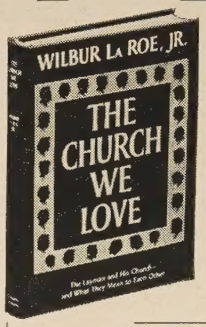

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*In time for practical inspiration during National Laymen's Week, October 11-18

Here and There . . . With *World Call*

Dear World Call Reader:

By the time this reaches you, summer will be all but gone; but as I write she is just beginning to make her plans for departure. It has been a good summer. To begin with, June, 1953, showed an increase in subscriptions of 3,853 over June, 1952. The average increase for the year was 1,825. That is pretty good and I am pleased, but far from satisfied.

The International Convention followed too close on the heels of June 30 for the program booklet to carry the 1952-53 report, so if you saw it, remember that it was for 1951-52.

The World Call booth at the convention was a busy place. We met a lot of old friends and made a lot of new ones—World Call and I. The City of Roses is always such a delightful place to visit. Our Portland hosts were so cordial and thoughtful that everybody had a wonderful time.

My summer's work culminated just before vacation with a trip to Wilson, North Carolina, for the North and South Carolina Adult Conference. The conference was held on the campus of Atlantic Christian College. The college personnel, the state workers and the "students" in the conference all helped to make it a satisfying and memorable experience. Here again were the perfect hosts! My class was most responsive and I enjoyed every minute with them. I taught a course on "The Development of the Ecumenical Movement," using World Call as source material.

The wealth of material World Call carries on such a variety of subjects is really amazing. I wish I knew who wrote the note I found one day in the World Call booth. It read, "My eleven-year-old daughter this past year received an *A* on her theme on Japan because of her excellent pictures. They came from back copies of World Call." You see it pays to keep World Call on file. You can find all sorts of information.

Robert Nelson, one of our missionaries to Jamaica, thinks so, too. Mr. Nelson has just bought bound volumes of World Call from 1948 on, and is looking forward to completing the set as soon as possible. He writes, "Would you please put my name on one each of all previous volumes which you have available. I want to buy them all as rapidly as I can afford them. For a cross section of Disciple history they have no equal—and they get better all the time." Our missionaries know whereof they speak, and they all praise World Call. Shall we all join in?

Sincerely yours,

Evylin R. Gribble
National World Call Secretary

New evening program materials for young people

Fellowship No .2

In one handy 8½" x 11" book with tear-out pages, the new annual FELLOWSHIP for 1953-54 contains basic guidance, new materials and needed resources for 50 top-flight meetings of the Christian Youth Fellowship. With FELLOWSHIP No. 2 your group of seniors or older youth is assured a well-balanced Sunday evening program for an entire year, with proper emphasis upon the areas of study, recreation, service, enlistment and worship.

For each weekly session there are four pages of practical helps . . . the program, directions for leader, materials to use, discussion questions, recreation hints, notes for the counselor, and worship helps. The procedures and techniques called for in the meetings include informal discussions, activity-work sessions, talks, projects, dramatics, recreation and fellowship, music, audio-visual materials, indoor and outdoor worship services, etc. *$3.50 per yearly book . . . 3 yearly books for $10.00*

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Last Column

Another Skill

AND the great cry that goes up from our manufacturing cities is all in very deed for this, that there we manufacture everything but men. We blanch cotton, we refine sugar, we strengthen steel, we shape pottery, but to strengthen or to refine or to shape a single human soul does not enter into our estimate of advantages.

—John Ruskin

———

Open your hearts to sympathy but close them to despondency. The flower which opens to receive the light of day shuts against rain.

—R. Beattie

———

The business of interesting men in missions is only secondarily a matter of methods; it is primarily a matter of conviction as to the imperativeness of the building of the kingdom of Christ on earth.

—R. W. Cushman

———

Luther's Faith

From a letter written by Martin Luther to his friend, Melancthon:

I am against those worrying cares which are taking the heart out of you. Why make God a liar in not believing his wonderful promises, when he commands us to be of good cheer, and cast all our care upon him, for he will sustain us? Do you think he throws such words to the winds? What more can the devil do than slay us?

Christ has died for sin once for all, but for righteousness he will not die but live and reign. Why then worry, seeing he is at the helm? He who has been our Father will also be the Father of our children. As for me (whether it proceed from God's spirit or stupidity, my Lord Jesus knows) I do not torment myself about such matters.

———

What Is Prayer?

What is prayer? It is the uprush of adoration of the beauties of nature all about us, the quick thrill at sight of a gorgeous sunset, the sharp thrust of joy at the first fresh breath of Spring.

What is prayer? It is a deep well of thankfulness for simple everyday things, for a cool drink of water on a thirsty summer day, for the bubbling laughter of happy children at play, for the kindness of friends and the tenderness of loved ones.

What is prayer? It is a plea for understanding of our frailities, for forgiveness of our misdeeds and for strength to overcome.

And encompassing all the true, sure knowledge that God, in his infinite wisdom, hears and answers for our good; and that in the end, his will shall be done.

—Garnet M. Richards

Louisville, Kentucky

"The Minister and His Family"

WEEK OF THE MINISTRY
October 11-18

The Best Time For The Church And Minister To Enroll In The

FAMILY PROTECTION PROGRAM
NEW PROTECTION BENEFITS FOR THE MINISTRY

THE PENSION PLAN PROVIDES:	FAMILY PROTECTION PROGRAM WILL ADD:
DEATH IN ACTIVE SERVICE	
Cash Death Benefit—$1000 to Widow.	Death Benefit—One full year's salary up to $6000 for members under 65 in lump sum. Members 65 and above in active service have lesser amounts established by a proven actuarial table.
Annual Widow Pension—One-half of the Accrued Pension Credit, or $300 whichever is greater.	Full Orphan Pension—Continuance of Widow Pension in addition to Minor Child Pensions, equally divided among the orphans.
Annual Minor Child Pension—$100 to each child to age 18, or to age 21, if in school.	
TOTAL AND PERMANENT DISABILITY	
Annual Pension—40% of salary not to exceed $600.	Annual Pension—A maximum of $300 for those entering disability under the Family Protection Program, making maximum Pension $900 annually.
Annual Widow Pension—One-half of Accrued Pension Credit, or $300 whichever is greater.	Pensioner Death Benefit—$500 for all enrolling by July 1, 1954; for those delaying enrollment after that date $500 but not to exceed the Annual Pension.
Annual Minor Child Pension—$100 to each Minor Child.	Full Orphan Pension—Same addition as described above.
RETIREMENT	
Annual Pension — The Accrued Pension Credit, which is 1 70 of total salary upon which required dues have been paid, payable upon retirement after age 65.	Pensioner Death Benefit—$500 for all entering retirement under the Family Protection Program who enroll by July 1, 1954. Those delaying enrollment after that date have a Pensioners Death Benefit of $500 but not to exceed the Annual Pension.
Widow Pension—One-half the Accrued Pension Credit.	
COST	
Dues—Based on monthly salary including parsonage are 2½% for the member and an amount equal to 8% for the church.	Dues—On same salary base an increase of ½% for the member and 1% for the church.
Total dues beginning July 1, 1954—3% for the Member—9% for the Church.	

Write for enrollment forms.

New benefits become effective July 1, 1954, if ⅔rds of present membership of Pension Plan enroll.

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